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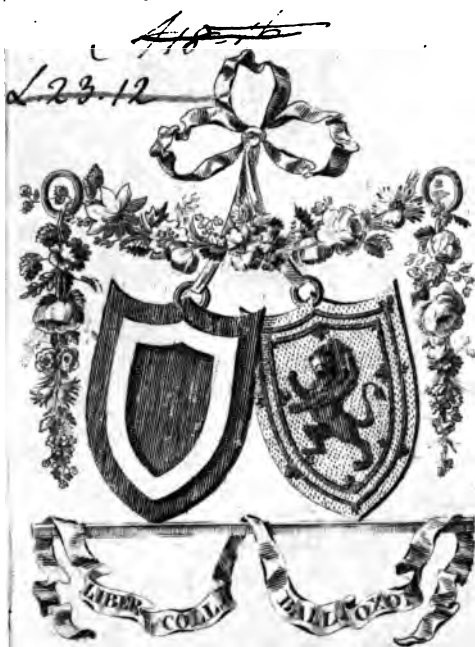
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~~475. a. 12~~



~~A2. 2 12. 40.~~





A  
COLLECTION

of LETTERS, Re-  
lative to an

ESSAY

upon the LORDS PRAYER  
which was printed, Anno 1704.  
And now reprinted Anno 1709.  
both by

Sir Hugh Campbell of  
Calder

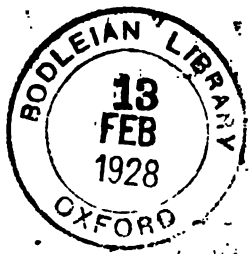
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*Humanum est errare, labi, decipi:  
Humanius nihil est, quam errantem revocare.*

The ESSAY it self is printed at the end  
of the Collection.

---

Edinburgh, Printed by Mr. Andrew Symson, by  
the Authors express Order. Anno 1709



( \* )  
TO THE

Queensmost  
Excellent Ma-  
jesty, 

A N N

By the Grace of God, QUEEN of  
*GREAT BRITAIN*  
*FRANCE*, and *IRELAND*, De-  
fender of the Faith &c.

*May it please your Majesty,*

**I**T might be thought an unpardon-  
able presumption and boldness in  
† 2 me

( \* )

me, to prefix your Majestyes Sacred Name, to this small *Collection of Letters*, since, so many of them, as are mine, I acknowledg, are but rude and unpolish'd, and all the Apology I can make, is, that Almighty God, having placed You upon the Throne of Your Fathers, and appointed Your Majesty, to be a Defender of the Faith, and a Nursing Mother, to the Churches within Your Dominions; and the subject of them, being our Blessed Lords Divine, most comprehensive and incomparable Form of Prayer, and what use should be made of it, in the Publick Worship of God. I hope it will not displease, that I publish those *Letters*, that pass betwixt the Moderators, some other Ministers and me, anent it; that all good men may judge betwixt us. And if these few Sheets be so happy, as

to be brought unto Your *Majesties* presence, and that You will please, to cast an eye upon them, I doubt not, but by the power and great priviledge, wherewith the Almighty GOD hath invested You, Your *Majestie* will, in Your great Wisdom, take such course in the affair, as our Saviour may be Honour-ed, by the right performance of the Publick Worship, according to his Command to his Disciples and their Successors. *Luke XI. 2. When ye Pray, say Our Father, &c.* Which I am sure Your *Majestie's* Subjects generally long for, and can displease no Christian. I humbly beg Your *Majesties* Pardon, for my presumption, and that God may long preserve Your *Majestie* to be a Nursing Mother to the Churches in Your Dominions, and a Defender of the Faith ( I mean the true Reformed Pro-

( \* )

stant Religion ) is, and shall be , the  
Sincere hearts wish, and earnest prayer  
of,

May it please your  
Majestic,

*Your Majesties truly  
Loyall and obedient  
Subject, and most  
Faithfull and  
Humble Servant*

**HUGH CAMPBELL**  
of Calder.

TO THE  
**Christian Reader,**  
Especially if a **Presbyterian**  
**Minister.**

**A**LL I have to say upon this occasion to you is, that I earnestly desire ( if you read these following pages ) that you may do it with that seriousness and attention, that is due to the subject, and with that same desire and design, for your own good in particular, and the general good of these of your Communion, with which they were written by

*Your humble servant*

**H. C. of Calder,**



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bells Essay on the Lords Prayers, which was  
Printed Anno 1704, and Re-printed Anno  
1709.*

*Sir*

*Sir Hugh Campbel of Calder's first Letter, to the very Reverend Moderator, and Remanent Members of the General Assembly of the Church of Scotland.*

March 1709.

*Very Reverend,*

**I**F the very Reverend General Assembly, do me the Honour, to peruse my inclosed *Essay* upon our Blessed LORDS Prayer, ( which I doubt not ) they will find, that my design in Writing it, was neither Vanity, Pride, Interest or design to reflect upon *Presbyterians*. I am fully convinced and do believe, that *Presbyteries* are of *Divine Institution*, impowered to Ordain Ministers, and censure them, as well as others,  
1. Ep. Tim. IV. ch. 14. Verse.

When I found *Presbyterian Ministers* so much reflected on, for omitting the  
A LORDS

LORDS Prayer, in publick Worship, I Studied to find out Arguments, by which I could vindicat them; and finding none, that could satisfy my self, far less convince others, my next business was, to convince Presbyterian Ministers by putting my thoughts, upon the Subject, in Writing, to be communicated, to such of them, as are in this Courtrey, as I had occasion to meet with them. I soon perceived to my great satisfaction, that all the actual Ministers, I spoke with ( which were not a few ) who are truly serious and Pious men, were unwilling, so much as to debate upon the Question; but told me plainly, they thought it Lawful, to make use of the Lords Prayer in Publick, and that they rather would do so, than suffer any thing for omitting it. Had they said otherwise, 'tis like, the *Essay* had not been Printed: but since I found, there was no danger of creating any trouble, but that it was morally certain, that your obeying our Saviours command, would be a great advantage, and further the progress of the Gospel, I complied with the earnest desires, of a great many, for making it publick.

Although a great deal more might be said, I shall not add one word, to what *is contained* in it, only tell you, as I hope,

hope, our Lord and Saviour is present among you, by his Spirit, so I shall suppose, that if he should appear in the midst of you, not as he did upon the Mount, in his Transfiguration, ( for that's more than, I think, you could bear, so long as you are in the body ) but as he appear'd to his Disciples, after his Resurrection, and should speak to you with an audible Voice, in the same words he spoke to them, before his Death, *When you Pray, say, Our Father, &c.* you could not suspect a Delusion, when that Voice, should say nothing to you, but what our Saviour himself, said to his Disciples, and I suppose, you would obey it readily.

Now, sure it is, that when he spake plainly and positively, in his Gospel, Wherof, we have an account from inspired Authors, 'tis more binding, seeing when he speaks so in his word, so that 'tis not possible, you can be deceived.

The Eyes of all *Scotland* are upon you, and all *England* will hear what you do in this matter, some wait for your halting and perhaps will be glad you neglect this occasion, of repairing the credit of the Government. And I am sure many Thousands, of your Friends will be sorry, if you do not lay hold on it, and

and that, as well in *England*, as in *Scotland*, and, which is most of all, I am afraid your Lord and Master, our Blessed Saviour, will not be pleased.

I cannot think, that you will take Offence at the Observation, which is so obvious ( tho it be none of mine ) *Viz.* that he has testified, against the laying aside of the Prayer of his Composing and Commanding, by suffering your Assemblies to be intirely interrupted, for more than Forty Years. Add to all, if ever there was a time, that call'd for more Unity, amongst *Protestants*, the present time is, and so, I cannot but hope, that GOD will, and pray, that he may Direct you so, by his Spirit, that he may Unite you, with all *Protestants*, in that which you your selves acknowledge to be Lawful. And after all, 'tis needless to add, so unconsiderable a thing, and I do not tell it to you, as that which deserves to have any influence; I hat your introducing our Lords form of Prayer, into the Publick Worship, will be a matter of Rejoicing, to me, upon your account, beyond what I am able to express.

Therefore I hope it will not displease, that I earnestly again and again intreat the very Reverend General Assembly, that they

( 5 )  
they may be pleased to state the question, anent our Lords Prayer, whether it should be reintroduced into the publick worship, or excluded, and give it a Vote, and ordain, the excluders Names to be marked. Then, I do not believe, that any one man, whose Commission is truly from the Lord Jesus Christ, as well as from a Presbyterie of Ministers, will Vote for excluding that incomparable Form of Prayer, composed and commanded so plainly, by him, whose Commission he carries, but that all of you, will be very desirous, it should be reintroduced: And so our Saviour shall be Honoured by your Obedience, All good people satisfied with the Publick Worship, in which they are to joyn, and their mouths stopt who are ready to reflect on Presbyterie and Presbyterians, for omitting the LORDS Prayer, in their Publick Worship.

I shall conclude, when I have assured you, as I do, that all I have said, or proposed either in my *Essay* or in this Letter, is in great sincerity and all due deference, to the very Reverend *General Assembly*, whose favourable Answer, will be very acceptable, to many Thousands, and can displesse no Christian;



is earnestly intreated, waited for and Expected by,

Reverend Sir,

Yours and the very Reverend  
General Assemblys most affectionate and Humble Servant.

H. C. of Calder.

*This Letter was suppress'd, so that the Assembly made no answer to it, but Mr. Carstairs, who had been Moderator, more than a Month after the Assembly rose, Wrote the following Letter, to the Laird of Calder.*

To the Honourable Sir Hugh Campbel  
of Calder.

Honourable Sir,

**N**Othing but a crowd of business, would have caused me, to make so late an acknowledgment, of the Honour you were pleased to do me, in presenting me, with your Treatise; I shall not trouble you, Sir, in presuming to give my thoughts, of the design and scope of it; the things, in which we agree, as to the chief Subject of it, do, in my humble opinion, bring what we differ in, within so small a Compass,

as

as I persuade my self, Sir, that you do not think, that either it should cool our Love to one another, or hinder our Communion, in Divine Worship. We all Heartily acknowledge, that it is an excellent and incomparable Pattern, and we bless our Redeemer, the great Apostle and High Priest of our Profession, that he hath left it on record in his Scriptures, for our Instruction and conduct, in the great duty of Prayer. And we hope, we desire and endeavour, to improve it for these ends, and we have not the least doubt, but that it may be Lawfully used, in the very terms, in which it is express'd. But that we are obliged, by a Divine Command, in all publick Prayers, to use the very words and Syllables, of that Holy Pattern, and that successively too, without the intermixing such Pious Paraphrases upon the severall parts of it, as, Sir, your self gives in your Book, is that, which I confess, I have not yet seen a cogent reason, to persuade my belief of it.

And this is all, Sir, that I shall take the liberty, either now, or hereafter, to trouble you with, upon this head.

I think it also my Duty, Honourable Sir, to let you know, that I received two Letters, from you, Directed for the Moderation,

por of the late Assembly; The first, by your Treatise inclosed, and I did, in wh you recommended, in that matter, all th in my Circumstances, I judged was prop for me to do; and I doubt not, Sir, b you have heard, that this last Assemb has recommended, to all the Ministers this Church, to have a particular rege to the Directory for Worship, in all the Holy Administrations.

The other Letter, anent the Parish Ardorfeir, was read in the Assembly; a was referred to the Commission, where, S you shall have all the Assistance, in wh you desire, that is in the power of,

Honoured Sir,

Your most Faithful and m  
Humble Servant,

W. Carstairs

Sir Hugh Campbel of Calder's Reply,  
Mr. Carstairs foregoing Letter.

Reverend Sir,

**Y**OUR Letter, of the Date the 1 of May, lyes before me. In first Paragraph thereof, your Piety, P dence, Charity and Moderation, ( qu ties well becoming a Minister of the (

pel ) are very legible. It is addressed to me, in a Stile, so neat, exactly civil and obliging, that it is easie to see, you have well improv'd the occasions you have had, for so long a time, of conversing with many great and many good men: And that you express a respect for my self, beyond what I pretend to merit; for which, nevertheless, I return you Hearty Thanks. I am very well pleas'd, that you intend to write no more upon the subject of my small *Essay*, concluding, that you are not displeased with it, otherwise, you would have done me the favour, as to let me know what it was, that did not please; And if you had convinced me of an error, I should have been so far from being obstinat, that I would have retracted it very readily.

In the second part of your Letter, you tell me that you received my two Letters, Directed to the Moderator of the General Assembly, but do not tell me, that your self was Moderator, as you was: nor do you Write or Subscribe, in the Name of the Assembly, or as having order from them. You tell me that my Letter anent the Parish of *Ardarfeir*, was read in open Assembly, and referred to the Commission, and are pleased to pro-

B

mise

mise your assistance in that affair. I doubt not but the Reverend Commission will think fit, to disjoin the Parish of *Ardorseir*, from the Diocess of *Refs*, for the good of the Minister and People, tho' there be but one reason for doing so, viz. That there is a broad, troublesome Ferrie betwixt *Ardorseir* and *Refs*, which often hinders the Minister, from waiting on Presbyteries, and as often stops him, on *Refs* side, that he cannot return, to his Parish, and perform the publick duties of his calling, as a Minister, amongst them, on the Lords Day.

My other Letter was of much more importance, of which you give me no account at all, but that you received it, but you take no notice, in yours, that our Blessed Lords Prayer was the subject of either, tho' it was of both, and that my design of Writing of them, was to have it reintroduced into the publick worship. All you say, is, that you did, in what I recommended, in that matter ( without expressing what it was ) all, that in your Circumstances, you judged, was proper for you to do.

Now, Sir, I am informed and assured, that neither my Book or Letter, were  
pre-

presented to, nor seen nor heard tell of, in the Assembly, as I design'd and expected they would have been : And, I cannot think, upon what account, nor do you tell me by whose advice, you suppress'd my Letter, anent so important an affair, that concerns all the Churches of *Scotland*.

I know very well, that before the year 1689, The Kings Commissioner and Lords of the Articles, suffered no business, to come in to the Parliament, but such as they were pleased with. I know likewise, that some of the Bishops, in their Judicatures and Conventions, pretending a Negative Vote, did the like, and that but very rarely; but do not find, that the Moderator, of any General Assembly since the Reformation, ever pretended to a Negative Vote, far less, acted as having it. And therefore, Reverend Sir, I apprehend, that something in my Letter, has displeased ( tho I know not what it can be ) and that out of favour to me, you kept up my Letter ; and if it be so, I intreat you to let me know what was in it, that could give offence, and I will take your doing so, as an obliging favour, for which, I shall retain a grateful resentment. Your excellent  
Father

Father, with whom I was particularly acquainted, I am sure would have used all the friendly freedom with me, and I expect and intreat you may do the like, by this bearer, which if you do not, I doubt not, but a Friend of mine, who has a Copy of my Letter, and to whom I am obliged to send the Answers, I should receive, will cause Print them both. You may believe me, that I do not desire to trouble the Press any more upon that subject; and if my Letter had been read in the Assembly, and the Question about our Lords Prayer had been put to the Vote, *Introduce* or *Exclude*, I should never have said or Written, one word upon the subject, tho they had made an Act to *Exclude* it : Although I would have been very sorry for it, and so would all that I know, who are Friends to the Government ; and such as are not ( and they only ) would be glad to hear that such an Act had pass'd.

Reverend Sir, I take notice, that you tell me, and so do's Mr. *Meldrum*, that the late Assembly has recommended the Directory, and if their design in doing so, be to Introduce the Lords Prayer gradually, as Mr. *Meldrum* says, and adds *that some already make use of it*, in my  
 humbl

humble opinion, it had been more for the honour of our Saviour and credit of the Assembly to have recommended the Lords Prayer *expressly*, as the Assembly of Divines at *Westminster* did, in the year 1645 in their Directory, which the Scots General Assembly received with great Joy, and *Required, Decerned and Ordained* it to be carefully and uniformly observed, by all the Ministers, within this Kingdom, &c. You will find it amongst the Printed Acts of the General Assembly 1645 Page 256.

I intreat you, now, Consider, that your self and all men acknowledge, the use of the Lords Prayer in Publick worship to be Lawful ; We must believe, likewise, that you think it expedient, for I cannot suppose, that the Reverend Assembly would recommend any thing to the General practice, which they thought not to be so. And to be Lawful and expedient, is not one *lota* less or more, than to say, it is *necessary* : For our Saviour, speaking to his Disciples of what he was necessarily to suffer, and to do, for the Salvation of Mankind, to take of the grief, which had filled their hearts, for leaving them, says, *exposcit vobis* which *Montanus* renders, *Expediit vobis* : And  
the



the *English* Dictionary Writers tell us, that the word *Expedient*, is all one with *Necessary*. And so, since then *Montanus* his Exposition of the *Greek Testament* is generally received, and that we must allow, that the *English* Dictionary Writers understand their own Language; 'Tis evident that the Assembly judged the use of the Lords Prayer to be *necessary*. And I leave it to your self, to judge if it had not been better, that the Assembly had Introduced the Lords Prayer, *expressly*, than under the cover of a Directory; as if it were not fit, to be seen by it self. And I must tell you, that a Prayer after Sermon, made exactly according to the Directory, will be lame and defective to a great degree, as wanting a Petition for *forgiveness of sins*, except the Sins of our Holy things, nor does it give any direction, for *Praying for our Enemies*, but the adding of the Lords Prayer, according to the Directory, abundantly supplies those defects.

But I shall not enlarge, only tell you, that you are in the Right, in believing that it is my opinion, that the things wherein we differ ought not to cool our love to one another, or hinder our *Communion in Divine Worship*; And I hope,

it is your opinion, that all Christians, who agree in Fundamentals, should live in Charity one with another, notwithstanding of the difference, anent Forms and not Forms of Government or Publick Worship, to which nothing I know, can contribut more, than the Publick use of the Lords Prayer. Nor do I think, that your own Private Judgement, is against the Publick use of it, which makes me Subscribe my self,

R. S.

Your truly Affectionat Friend  
and Servant.

H. C. of Calder.

Mr. Carstares Second Letter to Sir Hugh  
Campbel.

June 30. 1700.

Honourable Sir,

**H**AVING just now, had the Honour of your Obliging Letter, I thought it my duty, to lose no time, in returning my humble acknowledgement, of so great a favour, which is the more valued, by me, that by the kind and undisguised plainness you use, in telling me, what you judge amiss in my management, with regard to the Letter that you Addressed to the Mo-  
de-

derator of the Assembly, in which was inclosed your Treatise, about the Lords Prayer. I have an opportunity of preventing, as I hope, your having any such thoughts of me, as I should be sorrie, a person of your Honour, Sense and good affection to the Peace of our Church, should be impressed with. And therefore, Honourable Sir, I should, without presuming to give you the trouble of a long Letter, lay before you, in a few words what I humbly conceive, is proper for me, to say upon the subject of yours, to me.

I'm indeed, Honourable Sir, sorrie that I should be under any mistake with you, because of my not having according to your desire laid before the Assembly your Letter and Treatise about that excellent Prayer of our Blessed Saviours; but all I shall say is, that (as I wrote to you before) I did in that matter, all that I judged was proper for me, in the Circumstances that I was in, to do; so I flatter my self, with the thoughts, that you cannot be much displeased, with my having said no more upon the subject: Nay, I am so Vain as to think, that the Honourable Sir Hugh Campbell, had he been in my Post, would have given no other answer, than what I did. For really, Sir, the matter in  
de-

debate, is brought to so small a point, according to my thoughts, which I did take the freedom to Communicate to you in my First Letter, I did my self the Honour to Write to you, that I am resolved, never to be the cause, nor willingly, so much as the occasion, of its being made a Subject of Controversie: And I hope, Sir, that you having already done, what you conceived, was your duty in this affair, will not judge it necessary, to insist further upon it. But, Sir, if you shall be of another mind, as to this, than I am, yet I shall not break these measures of Honour, Love and Esteem, that I ought to observe, with a Person of your Character and Worth.

What you Observe, Sir, concerning the Lords of the Articles, and the Negative Vote of the late Bishops, as I cannot persuade my self, that you are serious, in making the reflection, from my not laying your Letter before the Assembly, so, I cannot look upon my self, as much concerned in it. But, Sir, if any thing was amiss, in my conduct in that matter, I beg that you would impute it either to my Ignorance of Forms of Procedure, in Ecclesiastical Judicatures, having been a great Stranger in my Country for many years, or to any thing els, rather than to, either

want of respect to you, or any Inclination in me, to act the part of Diotrephes. For I assure you, Sir, I am so much in Love, with our present settlement, as to Church and State, which through the great goodness of our Sovereign GOD, by the happy Revolution, we are possessed of, that I hope, I shall always abhor an Arbitrary power in the one, as well as in the other, a Lordly encroaching Dominion.

I shall not presume to trouble you, Sir, with any Remarks, upon your Criticism upon the Word Expedient; for I have not much considered the import of it, with respect to Necessary; But the Holy Apostle Paul directs me, in pondering it with respect to Lawful: But, Sir, I am afraid, I have wearied you with a tedious Letter, and therefore praying, that you and yours, may be under the Divine care and conduct, I shall break off, with taking the liberty to Subscribe my self, with all respect,

Honoured Sir,

Your most Faithful and most  
Humble Servant.

W. Carstares

Sir

*Sir Hugh Campbell of Calder's Reply, to  
the above-written Letter, as follows.*

*Reverend Sir,*

**Y**OUR Second Letter dated *June 30th*  
1705, Confirms me, in the good  
opinion which I did and do, ( and all  
who do you right must ) entertain of  
you. Were it not so, you should not  
get the trouble of any more of my Writ-  
ings, unless it were at Second Hands.

I take notice, that you own the Lords  
Prayer to be an excellent Prayer, of our  
Blessed Saviours Composing, as indeed it  
is, and that you are so resolved, never  
to be the cause nor willingly the occasi-  
on, of its being made a subject of Contro-  
versie. And you are certainly in the  
right. All good men, and I believe every  
man in the *Assembly*, would have been so  
far in your opinion, as not to have con-  
troverted or debated against the introduce-  
ing of it into the Publick Worship of this  
Church.

R: S: I am far from having an ill  
impression of you, but had you told me,  
by whose advise it was, that you kept my  
Letter and small Essay, from being read  
in the *Assembly*, I would have told them  
more

more of my mind, and oblige them, to give an account of their action, and the reason of it, to the Higher Powers, that is, the Queen and Parliament, and next *General Assembly* : And truly, Reverend Sir, I cannot but wonder, how a Man of your parts and qualities, suffered your self, to be imposed upon, by a few ( if I be not mistaken ) weak men, who should, if they had any Scruple, rather desire, to have their Scruples resolved, by the *Assembly*, than to assume the power of the whole *Assembly* ; by suppressing or rejecting ( which is all one ) my Book and Letters ; and their doing so, I must say, was their *assuming a negative Vote, with a Witness*, and a great presumption, with regard to the Authority of the *Assembly* and the many thousands of the Parishoners, within this Kingdom, who were concerned and earnestly wished and expected a favourable Answer. Nor can I, or any else, think that my self was fairly dealt with : Who can expect to be heard before an *Assembly*, when the door is shut against a Gentleman, and I hope a Christian ( tho a weak one ) so as not to be allowed a hearing, when he was to *plead our Saviours cause*, agreeable to  
all

all the Protestant Churches in the World? and I am bold to say, it is the desire of nine parts of ten, of such as are Baptized into the Faith of *Jesus Christ* within this Kingdom.

Reverend Sir, My saying, that to be *Lawful* and *Expedient*, is the same with *Necessary*, was no Criticism, for I know not how to explain the Word *Necessary*, otherways, than by saying 'tis *Lawful* and *Expedient*: nor do I know any Word, any one Word that can comprehend *Lawful* and *Expedient*, but the Word *Necessary*: and this I told you in my last, is the same sense in which our Saviour, takes the Word *Expedient*; a thing cannot be *Expedient*, if it be not *Lawful*, and if it be *Lawful* and *Expedient*, 'tis certainly *Necessary*, and must be done, if some *medium, impedimentum*, do not make it impossible.

You needed no Apology, for the length of your Letter: I would have been well pleased, if it had not been too much trouble to you, if you had told me your thoughts of every Paragraph and Sentence of my *Essay* and *Letter*, not doubting, but I might be instructed by your so doing; yet I am sure enough, whatever error might be found in my method or

Ex-



Expression, you should find no Heresie expressed or proposed in them, nor any thing said, with designe to give offence. And you may believe me, All my design with respect to the Government is, what I said, in the second Prge of my *Appendix* to the *Essay*, *Line* 17.

And now I am to ask you a Favour, which I hope you will grant, which is, that you will please to write to Mr. Robert Baillie Minister at *Inverness*, and let him know, if you think you can do it with truth, that making use of the Lords Prayer in publick Worship ( as all the Christian Churches in the World did before the year 1649, and do yet, except some of our Presbyterians in *Scotland* ) will give no offence to your self nor any that you know there ; which will not only be a favour, done to me, but a service done to our Saviour and his Church, and prevent a deal of noise which the business is like to make next *Assembly* , and unite Presbyterians, who now are divided in four parties, with respect to the Lords Prayer ; Some concluding their publick Prayers with it, others choosing to say no more but it self, when they use it ; some say it with a Paraphrase on every Sentence, and some make no use at all of it, in *terminis*.

And

And so, Reverend Sir, I expect you will comply this far with me, and send your Letter open under my Cover, or send me a Copy of it : And I believe all the Ministers in this Countrey will comply with it. Then shall I readily comply with your desire, by not insisting.

And now, Sir, I shall conclude with assuring you, that I have a heart full charged, with Love and esteem for you, as due to your Character, and for your works sake ; And I hope shall ever have the same, for all faithful Ministers of the Gospel, and so much the more for you, that you are the son of a Father, who was very dear to me, and whose name and Memory, will have a sweet favour, amongst these that fear GOD, in these Nations, for many Ages ; And upon all accounts, without Complement or Ceremonie, I am,

*Reverend Sir,*

Your truly Affectionate  
Friend and Servant.

*H. C. of Calder*

*Sir*

ry, either as to them, or you. And if our Blessed Lords Prayer, be restored to its primitive use, which Christ appointed, I will look upon it, as men do upon a Swallow in Summer, as a preſage of fair Weather, notwithstanding that the Skies look lowring, and that the Clouds big with Storm and Rain ſeem to hang over our head, which nothing but Prayers and Tears can prevent; and certainly, theſe cannot but be the more acceptable, when they are qualified with our Bleſſed Lords moſt perfect form, and all our other Prayers reſtricted and extended, to what is therein contained. And if they ſhould ( as I hope they will not ) continue to think the publick uſe of it, not to be expedient, although they acknowledge it to be lawful. I pray God avert the evil conſequences, which is feared may follow. And that he himſelf, may give the Reverend *General Aſſembly* and you, underſtanding in all things, and direct you, to do what is well pleaſing and acceptable in his ſight. Your Answer, with an account of the whole affair, will not only be acceptable, but very obliging, and is earneſtly deſired and expected by,

*Reverend Sir,*

Your truly affectionate Friend  
and Servant,

H. G. of Calder

Mr. George Meldrums Answer, to the  
fore going Letter.

Edinburgh May 9th. 1705

Right Honourable,

**I** do by this assure you, I wish well to  
you, and your Honourable Family.

I shall not trouble you with a long Apology, for not returning Answers to your two Letters before now; but your Servant having yesterday sought it from me, on the Street, I shall only say, that the first Letter being Printed ere I saw it, some who are your Friends, thought not the method so obliging. And as for the second, I sometimes thought, if the Primar who was Moderator, did answer (as I expected he would) it might excuse my not giving you any trouble with mine. Sometime after, one whom I knew not, did present me, as from you, a Gilded Copy of your Essay; to whom I told it was a needless complement, a year after it was Printed, &c. I had thought one of them, yet lest it should be thought uncivility, to refuse it, I did receive it and desired him to present my Service to you.

I shall say nothing, concerning the Essay, but that I am perswaded, of the Lawfulness of what you plead for, yet your Arguings, do not convince me, that

that it is a necessary duty. as oft as we Pray, to repeat these formal words.

It was not thought fit, to toss any debate anent it publickly; there was never any Act prohibiting the use of it, some use it, and perhaps in some time, it may be more frequent, as the forbearance was gradual. I wish we may have all more Spiritual understanding and due esteem, of that blessed and perfect Patern of Prayer of our Lords.

I had a Letter from the Lady Meldrum, anent Mr. Calder, now your Minister; And tho the Presbyteries conduct in that affair, was blamed in that matter, yet I endeavour'd the preventing, the bringing of it in publick, in order to that, to mollifie the Earl of Southerland, for whose sad loss of late I am heartily sorry. I knew not how to direct my Letter to the Lady Meldrum, and I hope you will give her account of this, and make my Apology.

I commend you and your Honourable Family, to the Grace of GOD and Subscribe that, I am,

Sir

Your Servant in the Lord  
Geo. Meldrum.

P. S.

Sir, I doubt not, but ere now, you have heard

heard how the late Assembly did of new  
recommend the Directory for Worship.

Sir Hugh Campbell of Calder Replied to  
the immediatly abovescripen Letter, as  
followeth. To which no answer was gi-  
ven.

Reverend Sir,

Yours of the 9th of May last, in An-  
swer to mine, of the 19th of March  
came to my hands, but is not such as I  
expected; nor as the subject of my Letter;  
viz. Our Blessed Lords Prayer, deserved;  
you tell me and assure me that you wish  
well to me and my Family, for which I  
return you my hearty thanks. I can-  
not approve your looking upon our Lords  
Prayer as *Formal Words*, which is a ve-  
ry improper expression. I take notice  
that you are perswaded of the Lawful-  
ness of what I plead for, that is that you  
should make use of the Lords Prayer,  
and teach and perswade others to do so.  
You tell me, that it was not thought fit  
to tols any debate about it publicly;  
& I think so too, and you ought so much  
the more to have proposed it publicly,  
since you assure, no man could or would,  
and I will add, no good Christian would,  
dare

dare plead against it. You tell me ' that  
 ' the *Assembly* did of new recommend the  
 ' *Directory for Worship*, and some were be-  
 ' gining to make use of the Lords Prayer,  
 ' and that perhaps in some time it may be  
 ' more frequent, as the forbearance was  
 ' gradual, And who sees not the weakness  
 ' of this humane Policy? which I would  
 ' expose sufficiently, but I spare you, not  
 ' doubting but you have the root of the  
 ' matter; nor shall I take notice of the rest  
 ' of your Letter, only tell you, that I am  
 ' truly sorry, to see such a paper, under  
 ' the hand of so good, and ( once ) so  
 ' great a man. And so, Sir, as you assure  
 ' so I assure you, I wish you heartily well;  
 ' and that God may be with you and en-  
 ' able you, to acquit your self on all occa-  
 ' sions, as becomes your Place and Calling,  
 ' your Office and imployment: and I shall  
 ' be glad to hear, that you have begun to  
 ' make use of the Lords Prayer, in Pub-  
 ' lick Worship. That Perfect Form can  
 ' never lose its value, nor are you less ob-  
 ' liged to use it now, than you were,  
 ' when it was your constant practice.  
 ' There needs no more be said upon the oc-  
 ' casion, but that I am, very sincerely,

Reverend Sir,

Your truly affectionat friend  
 and Servant. H. C. of Calder.

**Sir Hugh Campbell of Calder's Letter to  
the General Assembly, Anno 1706.  
to which no answer is given.**

*Very Reverend;*

**A** Lthoug my last Letter to the last  
*General Assembly* and my small *Es-  
say* upon our blessed Lords Prayer, were  
not presented, yet the Reverend Mr. *Wil-  
liam Carstairs*, who was Moderator, to  
whom they were delivered, made an ob-  
liging Apology for not presenting them,  
and told me, that the *Assembly* had re-  
commended the *Directory*. The Reve-  
rend Mr. *Meldrum* told me likewise the  
same, and adds 'that severals, were begin-  
'ing to make use of the Lords Prayer, in  
'Publick Worship, and so put me in hopes  
(to use his own words) 'that it might  
'be more frequent, as the forbearance was  
'Gradual; whereupon after exchanging  
some Letters with them, I laid aside all  
thoughts of Writing any more upon the  
subject. But there is a Book come to my  
hand, lately emitted, by an Author who  
has not thought fit to set his name to it,  
which he calls a *Casualistical Essay* upon  
the Lords Prayer, to which he adds an  
*Appendix* of a Letter, to a Friend, pre-  
tending



tending at his Friends desire, to answer what Monsieur D' *Espagn* and my self had written,

I have not met with one man who approves his *Appendix*, but upon the Contrary even our Presbyterians disapprove and disown it; yet I would not have spared the little pains, it would have cost me to expose it ( which I may happen to do hereafter, if I see cause ) but at this time, I judged it would be no good service done to the Government to Reprint his *Appendix*, by it self, and my Answers to it, which would be bought up by such as are no friends to the Government, and might be improved, much to the prejudice of it.

You will see by my *Essay* and *Letter*, Directed with it to the last *Assembly*, which is in the Reverend Mr. *Carstares* hands, how earnestlie, and yet with what Reverence and deference I addressed them, and that I was very far from any design, which might do prejudice to the Government. I shall not say any thing of the *Appendix* it self at present, for in truth it is not easie ( in my opinion ) to find words that would be *Satyre* enough upon it, and yet speak with the Decency becoming an Address to so great a Meeting of

Gospel

Gospel Ministers. And therefore, as the Author of the Appendix abovementioned, has referred the answering of the Appendix of my *Essay*, to the *General Assembly* so do I likewise in the first place refer the answering of this to you.

And now I beg leave, to intreat you, to call for my *Essay* from Mr, *Carstares* or Mr. *Meldrum*, ( for both of them have it ) and for my Letter to the last *Assembly*, and if you please call for my particular Letters to themselves, upon the subject, consider and compare them with the *Appendix to the Casuistical Essay*, & decide the Controversie; betwixt the Casuist & all the Protestant Churches in the World, as well as me, which is now stated in Print before you. The doing so, as I think, is your proper work, the matter cannot be suppressed now, nor do I doubt, but ye will make a present end of the Controversie; which the Casuist has stated, which may be easily done, by writing to the several Presbyteries, and saying no more to them, but as our Saviour said to the Best Presbyterie or Synod or Assembly of Gospel Ministers, that ever was or can be expected shall be; *When ye pray say our Father, &c.* And so I pray Almighty God direct you and assist you by his Spirit and

E

Grace

Grace, to proceed in this affair, that ye may not disoblige the greatest and far-greatest part of your Parishoners in this Kingdom, discourage a great many of your Brethren Presbyterian Ministers, who now conclude their Prayers with our Saviours most comprehensive and perfect Form; And may not give great offence to the Protestant Churches in *England*, and all Christendome besides. I am fully persuaded that ye have not done any thing since your settlement, so acceptable to the Queens Majestie, or that had so direct a tendency to settle your Government or establish the same. You are already divided about it, and will be (in my opinion) the longer, the more, so. And ye know, division has ever been, and will ever be, fatal to any Government in Church or State, and 'tis all one whether the subject matter of Divisions, be great or small. Ye will all acknowledge that in this case, 'tis greater and far greater than that of *Pasch* or *Easter*, which made so great a rent in the Church

And now I crave Pardon for the trouble I have given you, if ye do (tho I hope ye do not) think it a trouble, and ear-

nestly

nestly intreat, expect and wait for, your  
favourable answer, I remain,

*Very Reverend,*  
Your truly Affectionat Friend  
and Humble Servant,  
*H. C. of Calder*

*Sir Hugh Campbell of Calder's second Letter, to Mr. William Carstares Minister of the Gospel at Edinburgh, and Primar of the Colledge there.*

*Reverend Sir,*

**A**Lthough you have not comply'd with the desire of my last, which, I believe, would have had a very good effect, yet, I have hitherto comply'd with the desire of yours, and would have done so still, because I have an account, that a great many Presbyterian Ministers, conclude their Prayers in Publick with our Blessed Lords perfect Form of Prayer, as was done in all the Churches of the World till the year 1649. But there is a Book come to my hand, lately, Entituled *A Casuistical Essay on the Lords Prayer*, by a nameless Author: in the *Appendix* to which he pretends to answer Monsieur D' *Espagn* and me; I doubt not, but you have seen and

are displeased with it, as all good men, whom I have discoursed upon the subject, are.

And therefore, *Reverend Sir*, I intreat you take the pains to read over my small *Essay*. and his *Appendix*, and let me know your thoughts of it, after you have compared them, as I have done. I am confident, the approaching *General Assembly* will take notice of, and put a mark of their displeasure upon it, and by their Act ordain the publick Prayers of the Church to be concluded with our Blessed Lords perfect Form: and I make not the least doubt of your Concurrence, for getting such an Act past. And my expectation of it, is what hinders my exposing this *Casuists Appendix*, by which, he has not so much as taken off one Reason, shaken one Argument, nor given a satisfying Answer to any one question proposed by Monsieur *L' Esnagn* or my self.

I Consider, it would be no good service done to the Government, to Re-print this *Appendix* by it self, and my Answer to it: because it would cost but a little Money, and would be bought up readily, by such as are no friends to the Government, and improved to the prejudice of it; and therefore incline not to answer it in hast, nor  
ever

ver to trouble the World anent it, if your Answer be such ( which I expect immediately ) and the Assemblies procedure upon it be such as is wished and hoped for by,

*Reverend Sir,*

Your truly Affectionat Friend  
and Servant,

*H. C. of Calder.*

*Mr. Carstares Answer to the preceeding Letter.      Edinb. March 13. 1746.*

Honourable Sir,

I could not let this Bearer go without acknowledging the Honour of your Ob-  
liging Letter, and as allready I have acquainted you with my aversion from all Controversies upon that subject you write of; So I must acknowledge, that I have not read any book lately published upon it. And I have allready had such proofs of your kindness, that I perswade my self, you will not urge me, to interpose my opinion in any Debate upon that head.

The Holy Sacrament of the Lords Supper being to be Administred in this place, next Lords day, and important work being upon my hand upon this account, I hope, Sir, it  
will.

*will excuse my easing of you of the trouble of a longer Letter upon this occasion, and hope, you will pardon, what confusion in these few lines, to,*

Honourable Sir,  
*Your most Faithful and most humble servant.*

W. Carsta

*Sir Hugh Campbel of Calder's Letter to George Meldrum at the sitting of Assembly 1706. To which no answer given.*

*Very Reverend,*

**I**T was truly surprising to me, to find by your last, that you took some offence at what I intended for your Honour. I mean, my Printing my Address to you in the end of my *Essay* before you had seen it: And I was no less surprised, to find by yours, that you had not moved anything anent the concluding the public worship with our Blessed Lords Form Prayer, in the Assembly: yet I find as you told me, that as some had begun then to use it, so it is become more frequent, which inclin'd me to give you no more trouble about it: But the Appendix of a Book Entitul

intituled a *Casuiſtical Eſſay upon the Lords Prayer*, which came lately to my hands, calls me, to draw the Pen again, which I might have done before this time, and might have been done by others, if I had not hindered; but I conſidered, it would be no good ſervice done to the preſent Government, to answer it, and ſo make it more publick, ſince 'tis like the Author is a Presbyterian Miniſter. Such as are not friends to the Government would be ready to charge the faults of the Author, upon all of the Presbyterian Communion. And therefore I do again intreat you to read over my ſmall *Eſſay* with that Appendix written in answer to it; compare them together, and make it your buſineſs to perſwade the approaching Aſſembly to decide the Controverſie; for it is certainly their work and yours, when a controverſie ariſes in Doctrine or worſhip to determine it.

I ſhall not trouble my ſelf or others, by answering him, till I ſee what notice the *General Aſſembly* will take of it, not doubting but they will diſown and cenſure it as it deſerves, and that it will prove an occaſion of reſtoring our Bleſſed Lords Prayer the ſooner to its primitive uſe, for which it was deſign'd: and I ſhall as little doubt of your concurrence and pleading for  
its being 10.



*Reverend Sir,* I intreat you be pleased to favour me with an Answer, and let me know what you think I may expect from the Assembly, and what your self resolves to do anent it. I had rather, and it will be much more for the credit of the Government, that the *Appendix* to the *Casuistical Essay* should be censured by them, than answered by,

*Reverend Sir.*

Your truly Affectiont friend and  
Servant:

*H. C. of Calder.*

*Sir Hugh Campbel of Calder's Letter to  
Mr. William Wishart one of the Mini-  
sters of South Leith, Moderator to the  
General Assembly 17c6.*

*Reverend Sir,*

**T**He Veneration I owe to your Character,  
as a Minister of the Gospel, restrains  
and hinders me from writing to you in a  
very harsh Stile and bitter expression, which  
yet would be far contrary to my Humour:  
besides it is not fit that I should mingle a  
Passion, for any concern of mine, with  
my zeal for my Saviour and his cause;  
and therefore, I shall take little notice of  
the

the affront you was pleased to put upon my self, by suppressing my Letter to the late *General Assembly*, anent our Blessed Lords Prayer, and the Answer made to my *Essay*, by way of an *Appendix* to a Book called *A Casuistical Essay upon the Lords Prayers*.

My Letter was delivered to you, who was Moderator, in presence of the very *Reverend Assembly* by my Nephew Mr. *Colin Campbell* of *Bogholle* Advocat, which you suppressed: you may see by my silence all this while, that I have stifled my Resentment which I might justly have had upon this occasion. Give me leave therefore, to intreat you to let me know what reasons your self or your Advisers ( if you had any ) can give, for treating any Gentleman, as you have done me, as if I had written a *Lampoon*, or as if my Letter had contain'd some Scurrilous Prophane Buffonrie, or Jest, or any matter not fit for the consideration of so *Reverend an Assembly*. I am sure it was written in sincerity & in terms as full of respect, as my expression could reach.

But to pass over what concerns me, as that which I do not resent: what reason can you give for not suffering a Gentleman, pleading our Saviours Cause, to be heard in the *Assembly* ? Had you that power by

vertue of any Act of an *Assembly* ? I believe not, for I have read & have them all beside me. In the Gospel or any Acts or writings of any or of all the Apostles, I find no Warrant for a Moderator, no nor for a *καλὸς πρῶτος* a good *President* or *Overseer*, his assuming a Negative Vote, which you have done with a witness.

I declare seriously, I cannot after many and very many thoughts upon the subject conceive or think of, so much as a plausible pretence of reason, you could have for not suffering my Letter to be read in the *Assembly* : was you in Love with the *Appendix* as knowing it's Author, and yet afraid that the *General Assembly* would condemn the *Appendix* and censure the Author, as I am perswaded they would have done? Had you so tender a regard to the Author, that rather than he should be censured, you would suffer a Book that reflects so much upon all Christian Churches and pastors except some few Presbyterian Ministers in *Scotland*, and reflects so rudely upon our Saviour himself, that I have no scruple to tell you that I think it Blasphemous : I say, that you would suffer such a Book to be sold and spread abroad, without a mark of the *Assemblies* displeasure and detestation put upon it ? If you do, you could not do

the Government a greater injury; 'Tis to be feared, in that case it may prove an Engine ( as he calls concluding the Publick Worship with the Lords Prayer ) to overturn it. You know, as well as I, how loosely it fits, as being Established by Act of Parliament, and some parts of it which are lookt upon as Essential ( tho they may be good in themselves ) without any warrand, that I can see from Scripture.

*Reverend Sir,* Consider that your not suffering my Letter to be read in the *Assembly*, was to hinder them from examining, enquiring into and determining a question and controversie, and so material a part of worship which was Stated in Print before them. The deciding of Controversies in matters of Doctrine and worship, is a *General Assemblys* proper work, or I know not what it is. I do not find that ever any man, of whatever perswasion, took upon them to hinder their doing so. 'Tis true the *Reverend* and I believe the Godly Mr. *William Carstares* did not present my Letter to the *Assembly* 1705, but wrote me an obliging Apology for his omission, and gave me reasons for it, in which I acquiesced: and would have done still if I had not seen the *Appendix* to the *Casualistical Essay*. But I confess I was not able to read it, without a

more

more than ordinary concern, and representing it to the *General Assembly*, which is hindered, and I hope and wish that God may give you Repentance before you leave this World, for doing so : I shall conclude with intreating you, that you may be pleased, to give me a plain, positive and categorical Answer, and if you can give me a satisfying reason, why you did not present my Letter, and why our Blessed Lord's Perfect Form of Prayer should not be made use of for concluding *Publick Worship* ; I will thereby prevent any further trouble from me on this Subject, either to a *General Assembly*, to you, or to my self. But if you do not I will certainly, upon my bedded knees, with the Holy Bible lay open before me, and the Lord's Prayer in view, complain of you to God and our Saviour, and pray that he may vindicate his own truth and the use of that incomparable Form of Prayer, which himself composed and commanded, to be made use of in all the Churches and Ministers who obey his commandment it, and that he may rebuke the erring Conscience, whether yours or mine, and that it may rather feel the Terrors in mercy, than not feel the Sin. And now perhaps you may think I have some warm Blood in me, and I must know

knowledge it is so, and a little fermented upon this occasion, but I bless God it is from my Zeal which I think I ought to express in our Saviours cause. But that you may see I have no prejudice against your self, upon the account of any injury done to me, I hereby embrace you with that love, and tender you that respect which is due to you, as a Minister of the Gospel, and as such Subscribe my self,

*Reverend Sir,*

*Your truly Loving Friend and  
Servant.*

*H. C. of Calder.*

*Mr: William Wisbart* replyeth to the immediately preceeding Letter, as followeth.

*Honourable Sir,*

**T***HO I have deservedly a great regard to a person of your Honour and Worth, yet since I had the Honour of yours dated September 1706, my time hath been so much taken up, in attending the Reverend Commission, and the Committies thereof; and the great affairs under their consideration, at this juncture, have been so weighty upon me, that I perswaded my self, your own goodness will oblige you, to excuse my not giving your Honour a dutiful return till now : but how*

ing now some small respite from a throng of business, I would not lose the opportunity, of offering humbly to your Honour some few thoughts by way of dutiful return to yours; which I shall endeavour to do, with all due respect, and intreat, they may meet with a favourable construction.

Honourable Sir, As it has been matter of no small trouble to me, that I should be so unhappy, as to be mistaken by a person of your Character, for not laying your Letter before the late Venerable Assembly, as if I had put an affront upon your Honour, and assumed to my self a Negative Vote in the Assembly; So it shall yield me very great satisfaction, if what I write, shall contribute, through your favourable acceptance, to the removal of such mistakes. I Bless the Lord as it is exceeding cross to my temper to put an affront upon any Gentleman, and much more upon a person of your Honour, and worth; so I did never till now fall under such a mistake, with any person, and if any thing such had escaped me in my behaviour towards your Honour, I would very gladly embrace the opportunity of humbly begging pardon. And, Sir, tho I have a very deep sense, of my utter unsuitness to serve as Moderator in any General Assembly, yet a Negative Vote in any Church Judicatorie, is that

that which I detest and abhor, and the assuming any such thing to my self, in that venerable Assembly, had been an Act of unaccountable arrogance and presumption: And truly, Sir, I cannot but flatter my self, with this persuasion, that a Negative Vote is that which your Honour will judge a man of my principles, hath an utter aversion to. The plain Truth of the matter is this; Immediately after I had received your Honours Letter Directed to the Assembly I did communicate it to several Reverend and worthy Members, who having considered the contents thereof, were of the opinion, that the reading thereof in open Assembly, at least at that juncture, was inexpedient, and not like to attain to the great end of Edification, whereupon I judged my self bound to forbear the same.

Sir, If you shall think that I acted contrary to my Duty, in this matter, as I shall be heartily sorry to ly under that mistake with your Honour, so I humbly intreat you may not impute the same to any evil design.

Honourable, Sir I do purposely wave the Debate mentioned in yours, because, as I desire to follow the things that make for peace, so I perswade my self that your Honour, will always have a very tender regard to the peace of the Church, and that your self



will judge that there are many on both sides, to whom the Lord Jesus Christ and every thing that is his, are very dear and precious, and who are very tender of his Honour and Glory.

Having nothing further to trouble your Honour with, save only, that I would reckon it my greatest honour, to have a share and interest in your favour and friendship, as my Father had before me. I pray the Lord may multiply his best blessings upon your Honour and all yours; and do humbly presume to Subscribe my self,

Honourable Sir,

Your Honours most Humble and  
most obedient Servant in the Lord.

Will. Wishart.

*Sir Hugh Campbell of Calder's reply to the  
preceeding Letter, as follows.*

Reverend Sir,

**Y**OUR Letter of the 28th of November, I have. Your Prologue & Epilogue are too long and unnecessary, yet I thank you, for the kindly respect you express for my self.

The reason you give, for not presenting my Letter to the late Assembly, does not satisfie

tisfie me; nor could it satisfie any reasonable man. All you say, is "That you advised  
 "with some of the Reverend Brethren, who  
 "thought it not expedient to have my Let-  
 "ter read in Publick at that juncture. Had  
 you told me who your Advisers were, I  
 would have addressed my self to them, and  
 given you no more trouble, but you are my  
 only *But*: I am very unwilling to do any thing  
 that may displease, and therefore am con-  
 tent to compone with you anent the affair;  
 that is, since you must acknowledge it was  
 an injury not to present my Letter, all the  
 amends that I crave, is, that you will write  
 to me by him who delivers this to you,  
 and assure me that you will present my  
 Letter, and get it read in the ensuing *As-*  
*sembly*. I shall not insist any more with you  
 for what is past. If you do not assure me  
 of this, I will be just where I was, as to  
 you when I wrote my last: besides I will  
 cause Print my Letter to the *Assembly* 1706,  
 and my last Letter to your self, in which I  
 challenge you for not presenting it, toge-  
 ther with your Letter in answer to it,  
 and send Copies of them to *England*, and  
 let *Scotland* and *England* judg betwixt us:  
 and every member of the *Assembly* shall  
 have Copies of them, delivered by a person

of that Honour and quality, as I hope, will have the credit to get them read openly; and then my business is at an end, let the answer be what it will; but I have told you already how you may prevent this trouble, both to your self and me: and I expect you will comply with me. I am as much for Peace as any man living, but I am for truth likewise; which is so necessary that without it, I mean truth, Peace is a Plague. I shall not insist, but expect your answer as I have said, which will oblige me to remain,

*Reverend Sir,*

Your truly Affectionate Friend  
and Servant,

*H. C. of Calder.*

*Sir Hugh Campbell's Letter to Mr. William Carstairs, one of the Ministers of Edinburgh and Primar of the Collidge there.*

*Reverend Sir,*

**H**AD the Reverend Mr. Wisbart, Moderator to the Assembly 1766, presented my Letter, and caused read it openly, or promised (as I intreated in my last to himself) to procure a reading of it, in the  
As-

*Assembly* 1707 now at hand, I should never have given any *Assembly* more trouble about that affair, of which I wrote several times to your self, and had your discreet, pertinent and kind returns ; but he was so far from consenting to me, that notwithstanding of his Promise to my Nephew, he never gave me an account of my Letter to the *Assembly* till after six moneths. I challeng'd him roundly in a Letter to himself for not presenting it, and reasoned the matter a little with him, to which I had no answer for two Moneths, and all the reason he gives for not offering my Letter to the *Assembly* : is "that some few of his Brethren whom he had advised, thought it not expedient. And I cannot but wonder that a man of his Character, should give such a reason under his hand, unless he thought he were writing to a Fool or a Child. Had he spit in a Gentlemans face, or given him a Box on the Ear; his saying, that some few Brethren had advised him to do so, would not have excused him, even before the *Assembly* who would have censured for affronting a Gentleman. And I assure you, I would not have been more displeased, if he had served me so as I was, for suppressing my Letter, that being a personal Injury : but this, a doing wrong,

not to me only, but to the *Reverend Assembly*, and to all the Churches in *Scotland*, and many Presbyterian Ministers, and may happen to prove of the last consequence to the Government it self; such a practice being inconsistent, with any form of Government in Church or State, which is not Arbitrarie and in a single person, and most of all I look upon it as an encroachment upon our Blessed Saviour, as head and King of his Church, and of all principalities and Powers; that he should hinder any man to Plead in the *Assembly* for the use of the Prayer which He composed and delivered to his Disciples, and consequently to their Successors, for the use of his Church, at their own request, with express Command, *When you pray &c.* I say, that he should, by any privat advice, take upon him ( by suppressing my Letter ) to keep the affair from being heard of, in the *Assembly* ( think of it and call it what he will ) it was upon the matter the most unaccountable way of assuming a Negative Vote.

Our Kings Commissioners never hindred any business from being considered and debated in the Committee of the Articles, but then, if he were not satisfied, claim'd a prerogative to stop any further procedure :

But

But that method was so displeasing that at the *Revolution* it was quite laid aside. Now, all matters are first brought into the *Parliament*, and if there be cause, it is referred to a Committee to be prepared for the *Parliaments* further consideration, to be determined by them.

Now, Sir, consider, whether it be according to Scripture or Reason, that a Moderator who is no infallible man, should by the advice of some few, whom he thinks fit to call for, who are as fallible as himself, hinder any affair from coming before the *Assembly* : Is not the *General Assembly* as absolute and free a Court in its own *Sphere*, as the *Parliament* ? Is not the deciding of a controversy anent a material part of Worship, the proper work of an *Assembly* and that *Quarto Modo* ? How came he then (nor to say, How durst he) take upon him, as it were, to decide the question without suffering it to be stated before the *General Assembly* ? Is he wiser than they all ? How came he by suppressing my Letter to determine in favours of the *Casuistical Appendix*, which indeed I think is little or nothing short of Blasphemy ? Is not this an overturning of the Government ? Is not every Member of the *Assembly's* Vote, of as great weight as the Moderators ? or is the Moderator

derator an Arch-Bishop amongst them. None of these ever did more, for they advised always with some of their own choosing. *Where is now the Presbyterian Parity* which is so Essential to this form of Government, that take it away, the Government ceases to be Presbyterian, and is the highest flight of *Episcopacy*, under the masque of *Presbyterian Government*?

*pudet hac opprobria,  
Et dici potuisse, & non potuisse refelli.*

And so, Sir, I intreat you that you will perswade Mr. *Wishart* to undertake to present my Letter to the next *Assembly*, that they may determine the Controversie, not only betwixt the Learned D' *Espagne* and me, but betwixt the many Presbyterian Ministers in *Scotland*, who do conclude the publick Worship with the Lords Prayer. And all the Christian Churches in the World, who make the same use of the Lords Prayer which I plead for: I say that they may determine the Controversie betwixt all these and the wretched and (think) Blasphemous *Appendix*, and the more wretched *Author* of it. I am full perswaded, the very *Reverend Assembly* will have the same thoughts of it, I have, and if they should not, I will be very far from censuring that great *Assembly*, either by

word or writ, or trouble any *Assembly* more anent the affair, but I will insist, were it to my Lives end, till they determine the question.

*Reverend Sir*, That which brings the trouble of this Letter upon you, is, that you may prevent my complaining to the ensuing *Assembly* upon the Reverend Mr. *Wisbart*, of whom I hear very good things, and for whose Father I had a particular esteem. I impute what he has done, to his weakness, flowing from a too tender regard for some, who think they have no need of the Lords Prayer, to gather up their emissions, and be supplemental to their own conceptions.

I hope Mr. *Wisbart* will prevent any more trouble to *Assemblies*, to himself, or to me. And that you will the more easily, prevail with him, that there is a Case fallen out, and will be offered to the next *Assembly*, which will necessarily and unavoidably oblige them to determine the Question anent the use of the Lords Prayer in Publick Worship. The case is this; there is a Parish in this Countrey Vacant, which belongs to one Heritor, who, with all the Parishioners, are resolved to call no Minister, nor to receive nor own one, to be settled *Jure devoluto*, but such an one as



will make no Scruple of concluding the publick Worship with our Blessed Lords most perfect Form of Prayer: this they have already presented to the Presbytery, and had a very discreet, but not positive answer; therefore resolve to Address the *Assembly* anent it, and believe that no Moderator, will take upon him or offer to suppress that Address. Alace! Sir, whether are we going? what do men mean? what is in the Lords Prayer that should breed any scruple anent the use of it? Why do they thus requite the Lord? Did the Son of GOD, the Second Person of the Glorious Trinity, who is equal with God, for a time leave his Glory, and that he might redeem mankind, take on the Nature of man, and live so many years upon this Earth and endure the contradiction of Sinners? Was he persecuted and content to be so poor, that he had no hole to put his head in? Did he Preach the Gospel of Peace and Salvation? Did he work such Glorious Miracles, to move mankind to receive it? was he mocked, spitten upon, Crowned with Thorns, Scourged, condemned to the Cursed Death of the Cross? was he actually hanged upon a Tree, nailed to it, his Side pierced with a Spear and his *precious Blood* spilt upon the Ground, by

which

which he payed a ransom for mankind, that he might redeem them from a vain conversation, that such who believe in him, might not perish, but have everlasting life? Did he leave his inspired Apostles, to publish his Gospel and instruct his and their own Disciples, Successors how to gather and to edifie his Church, and assure them that their Prayer put up to his Father in his name, should be acceptable; and not only so, but at their desire before his Death, taught them a most comprehensive and most perfect Form of Prayer, which they were to use importunately, when they prayed unto and Addressed their Heavenly Father? And after all this, will the *Casuiſt* (who is a poor empty Creature, when compared with the inspired Apostles, those men of God, who yet thought they stood in need of his teaching them, this form of Prayer) tell us that there is no need of such a Form, and Publick Prayers are better without it, and that the use that is made of it not only by the Church of *England* and all other Protestant Churches, but now by many Presbyterian Ministers in *Scotland*, who conclude the Publick Worship with that most comprehensive Form of Prayer, formed and delivered by the Lord Jesus Christ to his Church, the Lord the head and master of

it, *Is but an idle Sham, Turns all our worship into a lifeless, Sapless, Loathsome Form, and is an Engine of Hell to subvert the Gospel of Christ.* These are the very words of his *Appendix*, Page 218 L. 7. and Page 320 Line 17. to the end. O Horrible, O Dreadful, Ungrateful impiety! May it not be called Impious Blasphemy? Is not this the forsaking the Fountain of Living Waters & hewing out Cisterns broken Cisterns that can hold no Water? to prefer our own weak & poor conceptions, tho with some Ordinary Assistance & common operation of the Spirit to that incomparable, Divine, that all comprehensive Form of Prayer Composed by him who is God as well as Man, and upon whose alone account our Prayers whether in our own or in his most comprehensive Incomparable Form of Words; can be accepted: Be Astonished O Heavens &c. *Jerem. 2. 12.*

*Reverend Sir,* This Letter has swell'd, and I have spun it out to a length far greater, than I intended, when I begun, upon which I shall make you no excuse, but that the subject of it is so copious, that without the help of Invention or Studying Arguments, as most Writers for a Party do, it self would furnish me with matter enough to have made this Letter as long as the *Appendix* of which I complain. I could find

find something in every Chapter of the *New Testament*, from which I could form an Argument as concluding, if not more, for what I plead, than the Asserters of any Form of Government Ecclesiastical or Civil, can propose; for somethings that are lookt upon as Essential: But I'll Abridge your trouble, being fully perswaded, that you know all and much more than I can tell you.

But I cannot omitt putting Mr. *Wishart* in mind, that he Sins against our Saviours Royal Law, of doing to others as we would that men should do to us; I desire to know how he would take it, if by the advice of Lawyers he should give in a Petition to the Lords of Council or Colledge of Justice, that the President should by the Advice of one or two of these Lords suppress his Petition; I am perswaded he would not take it well, but would renew his Petition again and again, and use all Lawful means to have it read and get the Lords Answer upon it? I hope I will be allowed to do the like; and the rather, that the case in hand is proper for no other Court and president; whereas in any civil case, if the Court as well as the President thereof should Suppress and slight his Petition, he could have his recourse to the Supream Court, the  
Part .

*Parliament* ; and I suppose the *Parliament* of *Brittain* ( meet when they will ) will look upon themselves superior to the *General Assembly* : for I find the *Parliament* of *England* not only proposed, but also gave Measures, and I might have said gave the Law to the *Assembly of Divines at Westminster*. And *Oliver Cromwel* gave one Law, to the *General Assembly* in *Scotland*, viz. that they should never meet again, which was punctually observed all his Life time, and was renewed by the *Parliament* 1661 and was exactly obeyed till the late *Revolution*.

I make choice of you, to assist me to persuade Mr. *Wishart*, not as looking upon you, as in the same Category with him, for your Letters and reasons were such, as I acquiesced in them : And at that time the *Casuits Appendix* was not Printed, but because GOD has endued you with so good intellectuals which you have improved so much by reading of men and Books ; and that for a long time you had your conversation with so many great and good men, which, by the Blessing of God, has been the mean to furnish you with such strength of reason and Grace as hath placed you, upon the account of your knowledge and Experience ( I speak it without flattery ) in Anticir-

*culo* amongst your Brethren. And you know very well, Sir, that you must give an account how you make use of the Grace and Gifts, he has bestowed upon you, for the honour of our Saviour, the Good of his Church, and the Credit of the Government of it.

Therefore, Sir, I intreat you, not only to perswade Mr. *Wishart* to present my Letter, but if he should decline it, to do me the Honour and Favour to do it for him. And I shall not desire you to open your mouth to speak one word for me, but let my *Essay* and *Letters* anent it speak for themselves.

The Reverend Assembly will certainly be willing to hear our Blessed Saviour speaking for himself, *Luke 11.* from the beginning to the 14 *Verse*: and do no only me, but the Church, the favour to give a plain Commentary upon the *Verse* immediately before the Lords Prayer, and the ten *Verses* next after, and set me right, if I be in a mistake; for I am positively of the opinion that all to the 14 *Verse*, is said in Answer to the Disciples Question *Lord teach us to Pray*, and that by the 5. 6. 7. and 8 *Verses*, our Saviour would have his Disciples know, that they were to make use of his Prayer with an importunate Faith; by the

the 9 and 10 *Verses* tells them, that by it so made use of, they were to *ask and receive, seek and find, knock at Heavens Gate and have it opened*, and desires them to make that use of it, assuring them that they should *receive, find, and it should be opened to them*; and in the 11 12 and 13, *Verses* puts them beyond all doubt that it should be so, by a comparison betwixt our *Earthly Parents* and our *Heavenly Father*, who is much more, that is, infinitely more ready to give good things to those who *ask and seek*, even to give his Holy Spirit, *i. e.* to give increase of the Graces of the Spirit, or growth in Grace, to those who ask with an importunate Faith, summing up their own imperfect Prayers, with that all comprehensive, incomparable, and most perfect Form of Prayer which he gave them with an express Command, *When you Pray, say, &c.* You know a great many of your brethren (as I have said) are in their opinion and practice for the use of the Lords Prayer, which I plead for, and if the *Casulist* be in the right (as I am sure he is not) they ought all to be censured not only *depos'd*, but *Excommunicated*: for no less censure is or can be adequate to the crime of making such a conclusion to their Prayers as an *Idle sham*, turns all the *Worship*  
into

*a Lifeless Sapless, Loathsome Form and is an Engine of Hell, to subvert the Gospel of Christ, &c.* But if the *Casuiſt* be in the wrong, as I am perſwaded you think he is, then I doubt not but you will concur to have the *Appendix* Condemned and the Author found out and cenſur'd.

Reverend, Sir, I told you in a former Letter that the Presbyterians in Scotland are divided into four ( I might have ſaid Six ) parts anent the uſe of the Lords Prayer: Some conclude the Worſhip with it, as all did before the year 1649. Some make uſe of it with a ſhort Paraphraſe on every Petition. Some are for no other Prayer but it ſelf, when they uſe it. Some for uſing it in the beginning or before Sermon. Some are for uſing ſome parts of it now, and other parts of it then, but few or none of theſe make uſe of the 5th Petition *in terminis*, and the greateſt Number make no uſe of it at all. This is truly ſcandalous, and cannot but be an hindrance to the progreſs of the Goſpel: for many Stumble at the Diviſions which are amongst you anent the Lords Prayer, *Where is the Unity which ought to be among Brethren? Where is the Uniformity contended for ſo much in King Charles I. his time, with the Expence ( I may ſay the loſs ) of ſo much Blood and Treasures*



Treasure, and which eventually brought that Pious King to end his Days upon the Fatal Block? Where is that Oneness of mind, which the Apostle Paul does so much press upon the *Philippians* ch. 2. from the beginning to the 6 Verse. "If therefore there be any consolation in Christ, if any Comfort of Love, if any fellowship of the Spirit, if any Bowels and Mercies. *Fulfill ye my Joy, that ye be like minded, having the same Love, being of one Accord of, one mind, &c.*

You are better acquainted with the Scriptures than I can pretend to, and know how to make the proper use of them at proper Seasons.

But were I amongst you, I would certainly put them in mind of the Apostle Paul's farewell to the *Corinthians*, 2. *Cor.* ch. 13. 1. Verse. *Finally brethren farewell, be perfect, be of good comfort, be of one mind, live in Peace, and the God of Peace and love shall be with you &c.* Here is a solemn promise of Gods presence to your being of one mind and living in Peace. And *Philip.* 2. ch. 1. Verse, The Apostle tells you wherein you should be of one mind, *let this mind, be in you which was also in Christ Jesus, which must be understood with respect to all that he*

commanded to be believed & practised. And himself tells us *Luke* 11. 2. *Verse*, what his Mind is with respect to that incomparable Form of Prayer, which he delivered to his Disciples and their Successors for the use of his Church in these words, *When ye Pray, say our Father &c.*

*Reverend Sir*, I should think now I ought to make, and you might expect, a long Apologie from me, for this very long Letter; but I must tell you ( if you'll pardon ) I rather expect your thanks, for giving you occasion, and pressing you so earnestly, to serve our Lord Jesus Christ; which that you may do seriously and successfully, and may be accepted of him, and received by him, with *well done good and Faithful Servant*, when you shall appear before him as your Judge: And that in the mean time he may be your Advocate, and that your Prayers may be such, so much according to his will and command, that he may offer incense with them, to make them acceptable at the Golden Altar, which stands before the Throne. And that you may give an account of your Ministry with joy. This I say, shall be my earnest desire; hearts

with and Prayer for you : And I am affectionately and sincerely,

*Reverend Sir,*

Your Faithful Friend and Humble Servant,

*H. C. of Calder.*

*Sir Hugh Campbell of Calder's Letter, to the General Assembly of the Church of Scotland, mett at Edinburgh, Anno 1707.*

*Right Reverend,*

**W**Hen the *General Assembly* mett *Anno* 1706, I gave them an account that there was a Book Printed, which the Author, without setting his Name to it, calls, *A Casuistical Essay upon the Lords Prayer* ; In *Appendix* to which, he pretends to Answer *Monfieur D' Espagne* and my self, what we had written upon the same subject: I doubt not but all of you have heard of, & most of you have seen, both the Books. I intreated that very *Reverend Assembly* to determine the Question betwixt us, which I doubt not they would have done, but the Moderator was pleased to suppress my Letter, so as it was never seen in the *Assembly*; which I thought was an unaccountable thing and a practice inconsistent with any  
Form

Form of good Government, an affronting of me who expected no such thing, and I will say deserved not to be used so by any Presbyterian, especially by him, whose Father was my intimate Friend and for whom I had a particular esteem.

But, that it may not be in the power of the next Moderator to deal by this Letter as he did by my last, I have directed this to the Venerable *General Assembly* it self; and if it be not openly read within a few Days, after your meeting, it and all Letters that I have exchange'd with them will be Printed and put out of the Moderators Power to suppress the Affair. All I desire is, that you will be pleased, to hear me plead for what I think is our Saviours Cause, and will not fear that you can refuse any man to hear him plead for Him who ever lives to plead and interceed for us : And so I intreat you call for my *Essay*, and Letters to the *General Assembly* 1706 and 1705, from the Moderators, and for the *Appendix to the Casuistical Essay*, and determine the Question betwixt us. I freely submit all that I have Written to your censure, referring what further I would say to my *Essay* and Letters thereanent.

I shall not inlarge at present, only beg leave to assure you that I must insist, were it

to my Lives end, till the Question be determined, and will apply my self to the Higher Powers in *Scotland and England* ( or if we must now say *Britain* ) for their Decision in the affair. But if you will make an end of it, I shall acquiesce with all deference, tho you should not Introduce but Exclude our Blessed Lords perfect Form of Prayer from the Publick Worship; which I am persuaded you will not do: and now intreating that you will honour me with an Answer, I Subscribe my self,

Your Right Reverend,  
Your Affectionat and most Humble  
Servant. H. C. of *Calder*.

*Sin Hugh Campbell of Calder's Letter to Mr. William Carstairs one of the Ministers of Edinburgh, and Principal of the Colledge there.*

*Calder 27. of March 1707.*

*Reverend Sir,*

IT is now just a Moneth since I gave you the trouble of a very Long Letter, and expected, before this time, you would have told me, you was resolved, your self would bestow your outmost effort, and had prevailed with *Mt. Wisbart* to do the like, for Introducing the Lords Prayer into the Churches of this *Ancient Kingdom*, which in a short time, is like

, will cease to be a Kingdom and so *National Assemblys* will cease with it. I shall still  
 e that you will comply with the desire of  
 last, & blame the Post who carried it that  
 ve not heard from you. Since my last I  
 e seen the short and very short Act 1705,  
 ously recommending the use of the Director  
 or Worship which was ratified in the *As-  
 sly* 1645, to the General practice of all  
 Ministers of this National Church ; and  
 en I compared it with that ratification,  
 ch is very full and very peremptor as to  
 use of it: Requiring, Ordaining and De-  
 ing, that according to the plain meaning  
 eof, and intent of the Preface, it be care-  
 y and uniformly observed and practised  
 ll Ministers, and others within this King-  
 whom it doth concern ; which practice  
 be begun upon intimation given to the  
 ral Presbyteries from the Commissio-  
 of the *General Assembly*. Who shall also  
 special care for Printing this Directory,  
 a Printed Copy of it be provided and  
 for the use of every Kirk in this King-  
 and that each Presbyterie have a Print-  
 copy thereof for their use, and take Spe-  
 notice of the Observation or Neglect  
 of, in every Congregation within their  
 nds, and make known the same to the  
 incial or *General Assembly*, as there shall

be cause. I find likewise in the Directory it self ( as I told you formerly ) a recommendation of the Lords Prayer, to be used as a Prayer, and that a most comprehensive one: and that in the Direction for Prayer after Sermon, there's no mention made for Praying for forgiveness of Sins, except these of our Holy things, but that referred to the Lords Prayer.

I find likewise that the *Assembly 1645* understood so, as appears by their Letter to the *Assembly of Divines in England* in the words following. After they had embraced the Directory as the common rule for the Kirks of God in the three Kingdoms, they add, "And we do all in one Voice Bless the Lord who hath put it in the Hearts, first of the Reverend Learned and Pious Assembly of Divines, & then of the Honourable Houses of Parliament, to agree upon such a Directory as does remove what is none of Christs &c. And so, *Reverend Sir*, you see that the the Lords Prayer was not removed by the Directory from the Publick Worship; but on the contrary, continued and made use of, as it was plainly and strictly enjoined by the Assembly of both Kingdoms: So that the Act of the Assembly 1705 Derogats from the Acts above mentioned, and must be understood to be so meant by the Assembly 1705, seeing these

these Acts abovementioned were plain positive and Peremptory, and this Act but a very plain, simple Recommendation of the Directory, without any mention of the Lords Prayer. Besides, we know by the practice of the members of the Assembly 1705, that they either expected nor design'd the Lords Prayer should be made use of in Publick Worship; for very few, if any, of themselves make use of it in their Publick Prayers: and is it not a wonder that an Assembly could recommend seriously and not be in earnest? And how could they recommend that to others which themselves would not practise? Consider again, that the Assemblys 1645, both in *England* and *Scotland*, were either doing the work of the Lord or not, when they were so very earnest in establishing a Directory and retaining the use of the Lords Prayer. If they were doing the work of the Lord, why was not the Assembly 1705 as plain, positive and earnest upon the point as they were? for this Assembly makes only a bare recommendation, and that in very General terms, and leaves it free to any to make use of it or not: And to shew that they had rather it were not used, casting them a Copy of omitting it themselves.



It grieves me to hear the conclusion which your opposit Partie draws from these premisses: they say plainly, that this Act 1705 is but a *Sham*, to ward and shun the Dint of the Arguments which are brought for the use of the Lords Prayer in Publick worship; and in short, if you look upon it as the work of the Lord, they conclude from what is said, That it is a doing the work of the Lord *Negligently* and *Deceitfully*, for the Hebrew word for *Negligently* and *Deceitfully* is the same. *Jerem.* 48 and 10 *Verse* pronounces a Solemn Curse, against any who do the work of the Lord, *Negligently* or *Deceitfully*.

And so, very *Reverend* and dear Sir, I intreat it and beg it of you, that you may do all that's in your power, to express your gratitude to God and your Saviour, for the Gifts and Graces he has bestowed upon you, by making use of them in the ensuing Assembly, to perswade them to restore the use of our Lords Incomparable form of Prayer, to the Churches, as is was Universally observed before the year 1649, and is now used by many of your Bretheren in *Scotland*; that so God and our Saviour may have Glory and Honour, by your Obedience to his positive Command: and that you may take off the Offence and Scandal that is given to your Bretheren and other Churches, and the Reproach

proach that lies heavily upon the Government and Presbyterian Ministers, and upon that Assembly that made the *same Act*, to which the 10 Verse of the 48 of *Jerem.* is plainly applicable.

I hope no body will count me an Enemy, for telling what I believe to be truth. And God, who knows my heart, can bear me witness, that I design no prejudice to the Government, but would with all mine heart wish them to reform any thing that is a mis; and that before the Liberties of Assembly's be taken from you, as too like it may be, sooner than I would wish, or your self expect.

And so, *Sir*, I shall say no more, but pray God order all things for his own Glory, and the good of his Church; Nor do I doubt but the Assembly will do what they ought in this matter, if they be not hindered, by some Scrupulous Bigots ( of whom I believe you are none ) whom God in that case will Judge, and the World will censure.

*Reverend Sir*, It is not to furnish you *Topics* ( that were needless to a man so eminently knowing ) but lest a crowd of business should put them out of your mind, for the time, that I have argued so closely, by an *Argumentum ad hominem*, which to me seems *unanswerable*, and which must be the more

taking, unless they would have us think that the most deliberate Acts of an Assembly are Void and Null, although made with the greatest imaginable Zeal, when another Assembly pleases, without making any Act, or giving any Reason for acting contrary to, or ceasing to act, according to them. I pray, *Sir*, let me have your plain answer to this and my last long Letter, and I will correct or amend any thing that has fallen from my Pen, wherein you can blame me.

The Reason why I desire you to do so is, because if the Lords Prayer be not re-introduced into Publick Worship, my Letters are to be Printed and my Answers I had to them; with a design the Queens Majesty and the Churches in *Scotland* and *England* may see and judge; and I hope, approve, second, and concur with my endeavours in so good a Cause; ner would I have given you the trouble of so many Letters, but by your ver first, I thought you was not very far from my Opinion; and by the next, I concluded we were of one and the same mind, and that your not being so full upon the point, was lest some weak men should take offence. But Christs positive command must be obeyed. And so I am sincerely and Affectionately,

*Reverend Sir,*  
Your Faithful Friend and Ser-  
vant, H. C. of Calder

The tenour of the Act of the Assembly, mentioned in the Letter immediately preceeding, is as followeth.

**T**HE General Assembly hereby seriously recommends to all Ministers and others within this National Church, the due observation of the Directory, for the Publick Worship of God, Approven by the General Assembly, held in the year 1645, Sess. 10.

Edinburgh 10th April 1705.

To the Reverend the General Assembly of the Kirk of Scotland, mett at Edinburgh, Anno 1707. The Address of the Heretor and all the Tennents of *Arderseir*, Seriously and Humbly Showeth,

**T**HAT this Parioch hath been long Vacant, to our great grief, and that besides other defects in the Probationers, who are sometimes sent to supply the Vacancy, till the Stipend be exhausted ( which was designed by the Parliament, as well as by us, for making up an Fond for Maintaining a School-master ) they never make use of the Lords Prayer for concluding the Publick Worship ; which is the thing we greatly desire.

because we are infallibly assured that there is no fault in that Prayer it self. Other Prayers may be faulty in matter and method, and the words of them may happen not to be apposite, but there can be no fault in the Prayer Composed by our Blessed Saviour, when it is made use of with Understanding, Faith, Reverence, and other Graces necessary to the right Performance of the duty of Prayer, & without these, all Prayers are in the sight of God of no Value: And with these our Blessed Lords Prayer is certainly the most Valuable part of publick Worship; and we look upon it as a Pattern to which all Prayers, Publick and Private, should be adapted, & with which publick worship should be concluded, because it gathers up their Omissions and is supplemental to their own Conceptions: And since all their other Prayers are a Set Form to us, we think, they ought to be well pleased to make use of a Form of our Blessed Lords Composing, which, we are sure was endyted by the Holy Ghost, and have no such Assurance anent their other Prayers.

We have Represented our case to the very Reverend Presbytery of Forres and Inverness, and had a very discreet but no positive Answer. Although we told them positively that we could not Call nor Own a Minister to be imposed upon this Parioch, but such who would make no Scruple, or whom they could dispose to

conclude the Publick Worship, with that Divine incomparable and most comprehensive form of Prayer, which was composed by our Blessed Saviour, delivered to his Disciples and their Successors, for the use of his Church to the end of the World: the use of which, all men think Lawful, and a great many Presbyterian Ministers make use of as necessary, and which all Christian Churches thought necessary till the 1649 Year of God, that the General Assembly that mett that Year laid it aside, without making an Act for, or giving a Reason why they did so.

May it therefore please this very Reverend and Venerable Assembly, for the Glory of God, the Honour of our Saviour, the Good of his Church, the Credit of the Government, and for our satisfaction and comfort, and of many thousands besides us, who (we are sure) will Address you to the same purpose, when ever any of their Kirks fall Vacant, that you may please to re-introduce the Lords Prayer into the publick worship over all the Churches, at least dispose any Minister to be settled in this Parioch, to conclude the Worship with the Prayer of our Blessed Saviours composing. And this we most earnestly intreat and beg you will be pleased to do.

We hope we need say no more, but were it necessary, we would Require, and Adjure you

*in the Name of the only Almighty and Living God the Father, God the Son, and God the Holy Ghost, to comply with this our earnest desire, since we are infallibly sure from the first thirteen Verses of the 11 Chap. of Luke that what we ask, is agreeable to the will of God and our Saviour, where he Commands his Disciples and their Successors When ye pray say, Our Father, &c. and then tells us how we are to use, and what we may expect from the right use of it. We expect your favourable answer and remain,*

*Right Reverend,*

*Your most Faithful and Humble  
Servants.*

*H. C. of Calder*

The above written Address, was subscribed by all the Tennents, either by themselves or by a Publick Notar, for those that could not write.

*Sir Hugh Campbell of Calder's Letter to the united Presbyteries of Inverness and Fife, mett at Ardorfeir the fifth day of December 1766.*

*Very Reverend,*

**N**othing but the condition of my health could have hindered me, from waiting on the Presbyterie at *Ardorfeir*; I

Poor Tennents there, having been here twice, desiring to have that Kirk Planted: the first time they came uncall'd, before they knew that I had your Letter from *Dyke*, in name of the Presbytery, which advised me of their being to meet at *Ardorfeir* this day, and upon Receipt of your Letter, I sent for them again, and you may believe me all of them told me, they were desirous that their Minister should make use of the Lords Prayer in publick worship, as many other Presbyterian Ministers do: and except ore or two, all of them said positively and plainly, that they would give a Call to no man that Scrupled the use of the Lords Prayer, but rather let it be Vacant long enough, tho it should put them to the pains to go to the neighbouring Churches where it is made use of: and I will own, what they said did not displease me, and I hope the Presbyterie will comply with their and my earnest desire; And I have no scruple to say, that I think he can be no good Minister, who would rather to continue a *Probationer* ( which is an order of Church Officers, I do not find in my Bible ) than to be fixed in a particular Congregation, by Imposition of the Hands of the Presbytery, & be obliged to conclude the publick worship with our Blessed Lords perfect Form of Prayer. If you comply with the poor people and me, both of us will leave



the choice of the man to your selves, and he shall have all the Countenance and Encouragement and Assistance that he can wish for, and is in my power. And I take Heaven and Earth, God Blessed for ever, Angels and Men to Witness, that the place's lying Vacant is none of my fault : And I will say that I do not see how you can be Innocent, if they want a settled Minister to preach the Gospel, for no other reason, but because ye will not dispose and order the entering Minister to conclude the publick worship with our Blessed Lords most perfect Form of Prayer, as a great many Presbyterian Ministers do, in all Corners of *Scotland*, and was done by all the Ministers in the World till the year 1649. And you may believe me, my being so earnest is from a Conviction of its being a Duty to comply with the people in their so lawful a desire. I hope ye will pity and gratify the poor people, which I am sure the Apostle *Paul* would have done; for he became all things to all men that he might gain some. I am sure our Blessed Lord and Saviour would be well pleased; for he commanded his Disciples and consequently their Successors, *When ye pray, say, Our Father, &c.*

I intreat the Reverend Presbyterie, to take the pains to read over the 11 of *Luke* to the 14 Verse, of which every word was an Answer

swer to the Disciples desire, *Lord teach us to pray*; and then meditate, pray over it and make your observes, as you were to Lecture or Preach upon it: Meditate, and pray again, till ye be clear anent our Saviours meaning: and tell me whether or no these seven *Verses* that follow the Lords prayer, be not spoken to direct his Disciples, not only to make use of it, but to be importunate therein: and to encourage them to make use of it, assures you that being importunate, and being assisted by his Spirit and Grace which he has promised to give them that seek it sincerely, ye will be heard and answered.

My dear Friends, I intreat you bear with with me a little, and allow me to remind you ( of what ye know better than my self ) that in matters of Doctrine and Worship, Flesh and Blood is not to be consulted with. Carnal reason will tell you, O the *Assembly 1649* laid aside the use of the Lords Prayer in Publick worship, and all your Bretheren presbyterians did the like, till within these few years, and they are but a few of your Bretheren as yet who make use of it, and it is not fit for you to Condemn the Reverend *Assembly 1649*, and all Presbyterians since that time, after the Example of a few who now use it. This, I believe, is the greatest Objection against it, tho not publickly

owned; and I know several of your Brethren in this Countrey who would be well pleased that it were the general practice, although they would not be the first Introducers of it. Now consider what a weak plea this is, shall the Credit of any, or all the Ministers in Scotland come in competition with that Duty, which all the Ministers in the Earth, not excepting one, did sometime look upon as a Duty; and which all the Churches of the World did practise except some few Presbyterian Ministers in Scotland? No, no, it was but a humane policy in the Assembly 1649, of which I gave you a true account at large in my small *Essay*: ye may assure your selves our Blessed Saviour never Composed and taught it, with a *When ye pray, &c.* with a design to leave it indifferent, whether ye would do so or not, and had he but recommended it, your Credit, your Interest, your All, should stoop to his Recommendation: And, O that I could perswade you to lay down all, and every thing of your concern at his feet, Humor, Interest, lawful Pleasures, Reputation and Credit, to lye there, till he should please to give you a Sign for good, and cause you to take them up again, he should be lying in the Dust washing his feet with your Tears, for fear of his departing; and wrestling with him in Prayer and

lding him fast in his own Strength, and  
t letting him go.

Ye cannot but see the storm which threa-  
rs our Government of Church and State, so  
at they are in Hazard of being altered and  
eturned, I therefore humbly think it  
our business to be humbled, and to cry and  
at mightily, and that we should all Ad-  
efs our God and Saviour in his own words,  
ter the manner himself prescriv'd, in Faith  
nd importunity, and pray for the Peace of  
ion, the Hallowing of his Name, the coming  
his Kingdom of Grace, &c. and so furth,  
he directs us to Pray to our Heavenly Fa-  
er. If we could all of us in this poor King-  
om, do so, it would not be long before he  
turned with healing under his wings, for  
ar Civil and Ecclesiastical distempers.

May he come and not tarrie, and make  
*Jerusalem* the Praise of the whole Earth :  
nd I shall conclude, as I began, to intreat  
e may provide a Minister for that place  
ho will not scruple to sumn up, and con-  
ude publick worship with our Blessed  
ords perfect Form: I am sure he needs  
ake no scruple to own it, it is no Ba-  
ard Brat, of Mans invention, but is  
nceived of the Holy Ghost. If ye do  
herways, ye may grieve me, and more up-

upon yours and the Poor peoples account than my own, but can never disingage me from being,

*Reverend Sir,*

Your most Affectionat Friend and  
Servant.

*H. C. of Calder.*

**The Presbyteries Answer to the preceeding  
Letter.**

*Right Honourable and Dear Sir,*

**T**HE Presbyterie had the Honour of yours, and Read it once and again with all due attention, and having considered the import thereof, they do heartily joine with you in prizing that Portion of precious and Sacred Truth, which dropt from the mouth of our Blessed Lord in that Form of Prayer which he taught his Disciples, and are resolved not to enter any man into the Ministrie, but such as prize and esteem the same, and will engage to use it himself, and teach the people under his Charge, to use it as Christ has commanded. And further, whatever terms of Admission into the Holy Ministry are appointed either by Church or State, we are resolved to observe carefully in our procedure: and are persuaded that the Laird of Calder will not  
urges

urge our Presbyterie to any conditions in our Ordaining a Minister to a Charge, which will either render this place singular or different from all other places in the Nation, or are contrary to the Establishment or Constitution of this Church; We would be unworthy of the Trust which the Lord has committed into us, if with you we did not sympathize with the desolation of this place.

As to the Hortatory part of your Letter, we judge it a word in season, and from the mouth of a Worthy Friend to whom we are much engaged, and shall look upon it as our privilege to have such a faithful Monitor, and wish that we and all the Ministers of this Church be helped to practise what you inioyn. And as to this place, we shall do our endeavour (which we presume to be the Laird of Calder's Mind) that the people be served in Preaching, and Catechising, while they are under our inspection. The heads of Families compeared before the Presbyterie, and discovered a strong inclination to have a Minister plac'd among them, but were not ripe to fix upon any at this juncture. While the people and we were communing, Mr. Ore produced a Letter from the people of Ardorseir for the Presbyterie as he alleged: Since the people themselves were there present, and did not desire that the Letter should be received, we did not think ourselves

com-

concerned to take notice of it. We heartily pray that the Lord, the God of the Spirits of all flesh, may set a man over the Congregation that they may not be as Sheep wanting a Shepherd; This in name and by appointment of the Presbytery is signified by,

Right Honourable,

Your Honours most Affectionat  
and very Humble Servant,

Alexander Fraser.

The Pariochiners of *Ardorfeir* their Letter  
to the united Presbyteries of *Forreßs* and  
*Inverness* mett at *Ardorfeir*.

Very Reverend,

**W**E are very desirous to have this Vacant Church Planted, and will be better pleased with a Minister of your choosing, than our own; But we humbly intreat you, and beg it of you for Gods sake, and for the Honour of our Blessed Saviour Jesus Christ, that ye may dispose any man that is to be planted here, to make use of the Lords Prayer in publick worship, as himself taught his Disciples, and as very many of the Presbyterian Ministers now in place do, and all the Ministers in the World did before the Year 1649. This Qualification will make us greatly in Love with him, and encourage and assist him all that is within

*within our power, and without it we cannot be free to Call any man to be settled among us: And we hope ye will not suffer our Church to remain Vacant, by not granting this Lawful and Earnest Desire; And if ye do, Let God the Father, God the Son our Blessed Saviour, and God the Holy Ghost, judge whether ye or we be in the wrong, and so expecting your favourable answer, we remain,*

*Very Reverend,  
Your Loving and Humble Ser-  
vants.*

*This Letter was Subscribed by all the Pa-  
riochiners who could Write, and by a publick  
Notar in Name of those who could not Write.*

*Sir Hugh Campbell of Calder's Letter to the  
United Presbyteries of Inverness and For-  
ress, met at Inverness the 14th of Janua-  
ry 1707.*

*Very Reverend,*

**M**R. *Frazer* Minister of *Croy*, wrote me a  
kind answer to my Letter, I sent  
you when mett at *Ardorseir*, for which I re-  
turn my hearty thanks; yet it was not so  
clear and plain as I expected: therefore I once  
more State the Question, Whether ye will  
dis-



dispose and order the entring Minister, to *Ardorfeir* now Vacant, to conclude the publick worship with the Lords Prayer, or suffer it to be Vacant till ye can find a man who will enter *Jure devotuto*, without the consent or countenance of the Heretor or Parish? I intreat your positive and plain Answer. I expect your compliance with the poor peoples earnest desire and mine, that we may not be obliged to take other measures which may not be so pleasing to you, and will be very much contrary to my Inclination, who desire and design to remain,

*Very Reverend,*

Your Affectionat Friend and Servant,

*H. C. of Calder.*

The Presbyteries Answer to the immediately preceeding Letter.

*Inverness 15 January 1707.*

*Right Honourable,*

**W**E Received yours: There is nothing we can do for settling the Parioch of *Ardorfeir* to your, their, and our comfort but we are most willing to do; as touching the particular qualification you mention, we reckon our last answer might have satisfied, and

If we could go a greater length we would :  
 Iea, there is nothing in our power to do for  
 your Comfort and satisfaction, but we are  
 willing to do : but to impose Qualifications  
 upon Entrants to the Ministrie, which we see  
 not in Scripture nor in Laws Ecclesiastical, we  
 cannot : what you require we do not oppose,  
 but we cannot impose where we think Christ  
 has left at freedom and liberty. This in Name  
 of the Presbyteries of Inverness and Forres, is  
 written at Inverness, and Subscribed by,

Right Honourable,  
 Your Honours most Humble  
 Inverness, 15      Servant,  
 January 1707.      Alexander Shaw Moderator.

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GENERAL LETTER Sir Hugh Campbell  
 anent the Lords Prayer, August 4th 1707.

**T**O all and every one, of the Ministers of  
 the Gospel, within the Kingdom of  
 Scotland, Sir Hugh Campbell of  
 Calder wisheth Grace, Mercy and Peace, from  
 God our Father, and our Lord Jesus Christ.

What followeth, is more particularly in-  
 tended for, and recommended to the conside-  
 ration of Presbyterian Ministers, and more es-

*ſpecially to ſuch of them as are not free, out the General Aſſembly's leave, to God in Name of his Son, our Bleſſed Sa-  
Jefus Chriſt, in that form of words wh  
taught his Diſciples and conſequently  
Succeſſors.*

*Very Reverend,*

**T**H E reaſon of my writing this  
is, that there is no other way  
me, by which I could make my tho  
and earneſt deſires (and I believe of all  
faithful Parichioners ) anent the uſe o  
Lords Prayer in Publick Worſhip, k  
to you. I wrote to the General Aſſ  
1705, and incloſed my ſmall *Eſay up  
Lords Prayer*. The very Reverend Mr.  
*ſtares*, who was Moderator, thought n  
to preſent it, yet the Apology was ſuch  
after exchanging ſome Letters with him  
with the Reverend Mr. *Meldrum*, I rec  
ced, becauſe I found ſome begun, to māl  
of the Lords Prayer for concluding pu  
worſhip, and hoped all would do the  
But ſhortly thereafter there was an a  
Printed to my *Eſſay*, by a nameleſs Auth  
an *Appendix* to a Book called a *Caſtiſtic  
ſay upon the Lords Prayer*; which ob  
me to write to the *Aſſembly* 1706, and  
our ſaying any thing in answer to it

commending both the Books to their consideration. But Mr. *Wishart* Minister of South *Leith*, then Moderator, suppressed my Letter. I exchanged several Letters with him. I wrote likewise twice to Mr. *Carstairs*, and wrote to Mr. *Meldrum*, intreating them to let my Letters, read and the Question Determined in the *Assembly* 1707, but to no purpose; All hitherto hath been suppress'd, and here hath not so much as a motion been made of it in the *Assembly*, so that I cannot blame the *Reverend Assembly*, but those who hindered the offering of the affair to their Consideration. I was and am resolved never to give it over, till they shall determine either in favours of my *Essay*, which is for concluding the publick worship with our Blessed Lords perfect form of Prayer, or in favours of the *Appendix* which is written against it. The last I am perswaded will never do, having never mett ( amongst the very many I have discoursed upon the subject ) with one man that approv'd it. And indeed I have no scruple to say, that I think it blasphemous. I intended once to have Printed all my Letters to the *Assembly*, and to the other Ministers, anent the affair, with the Answers I received, and to have made them publick, not only in *Scotland* but in *England*, with a design, that the *Queens Majesty* and

the Parliament of *Great Britain* should see them: But being unwilling to do any thing, that might possibly have effect to the prejudice of the Government ( which I did not intend ) I recall'd the Collection of Letters from the Press, and resolv'd first to write these following lines, to all the Presbyterian Ministers in *Scotland*, not doubting but some of them will move the Question in the *Assembly*, if what I am to say convincethem-  
selves, which is my design in writing what follows.

I am very sensible, that to convince all the party with whom I have to do, is too hard a task for me ; This Generation, and Age in which we are fallen, is in so deplorable a State that a great many of all persuasions, are so blown up with self conceit, and so infatuated, and slaves to such opinions as they have espoused, and in which they think to find their account, that I very much fear, that whatever I shall say upon the subject, will be too weak and feeble to persuade such to Act so far contrary to what they think their interest: All the Arguments Religion or Reason can administer, although pointed with all the life and Spirit, with all the Edge and Flame that Wit or Judgment can give, which ( as I have said ) is too hard a task for me, will not prevail.

There-

Therefore O God thou lover of Mankind, who sent the Son of thy love from thy Bosom, and thou Blessed Son of God, who came from the Bosom of the Father to Redeem Mankind, assist me to write and direct the readers to consider what I shall say, by thy Assistance, and inspire them with such thoughts upon the subject, that although what I shall say do not, yet the power of thy Spirit and Grace may, prevail upon and persuade them, to perform the publick worship in that way which our Blessed Saviour, Head and King of his Church, hath so plainly taught and commanded his Disciples and their Successors,

Ye are intreated to consider these following Queries.

*If when our Saviours Disciples desired that he might teach them to Pray, even as John also taught his Disciples, He gave them only a Directory, how comes all the Christian world to call it the Lords Prayer ?*

*How comes the Author of the Casuistical Essay in his Appendix to his Book, in which he pretends to answer Monsieur D' Espagne and me, to call it only a Directory, and yet Entitules his Book A Casuistical Essay upon the Lords Prayer ?*

*If the Lords Prayer be, as it is, a most comprehensive and most perfectly formed Prayer*

er, *How came Presbyterian Ministers to say, that it is only a Directory?*

*If it be only a Directory, Why did the Assembly of Divines in England, and the General Assembly in Scotland, declare it to be a most comprehensive prayer, and to be used as such in the publick Prayers of the Church?*

*If it be but a Directory, Why did all the Christian Churches in the World make use of it as a prayer?*

*If it be but a Directory, is it not a most perfect one? Why then did, or how durst, the Assemblys of both Kingdoms make other Directories, could they make a better than the Blessed Son of God, our Saviour made?*

*Is it not evident that the Assembly of Divines in England and Scotland Anno 1645, thought it necessary that the Lords Prayer should be made use of for concluding publick worship, since in the Directory for praying after Sermon, they make no mention of forgiveness of Sins, except these of our Holy things, and in the last Article thereof, anent Prayer after Sermon, recommended the Lord's Prayer for concluding Publick worship, referring Prayer for forgiveness of Sins to IT.*

*If the Directory, by which the use of the Lords Prayer for publick worship is recommended (as said is) was not made to be a perpetual Rule, Why did the Assembly of Scotland*

1645, receive and approve it with such declamations of Joy, as if the Son of God had come again to make that Directory, as he made the Prayer he taught his Disciples ? For I am sure I never read nor heard of any greater commendation of, or Panegyrick made upon any occasion, than is to be found in the Act of the General Assemblies of Scotland and their Letter to the Assembly of Westminster anent it.

Did the Assembly Anno 1649 well, to lay aside the use of the Lords Prayer, as if it had been the worst and only ill part of the Directory, and therefore laid aside ?

Why did not that Assembly make an Act for laying it aside, and without making one, slight and upon the matter cancell the Acts of the Assembly of both Kingdoms by which it was appointed to be made use of ? Was it fair dealing in them to make such an alteration in the publick worship, as they durst not by an Act own and avow to all the Protestant Churches, from whom they differed, and whose practice, their omitting of it did condemn ? Can it be said that the Presbyterian Ministers since the Year 1649 did well in the following the Practice and unwritten traditions of that Assembly, rather than the Diets & Acts of the abovementioned Assemblys of both Kingdoms, who filled Heaven and Earth with the Praises of that Directory, in declaring that they were fully  
com.



comforted concerning the work and toil of their hands, and that their joy was fulfilled by the making of it ?

Can any man doubt but that the Disciples made use of the Prayer which their Great Master taught them, at their own earnest desire ?

Did not this Prayer continue to be used in the Church of Christ ( not excepting Scotland ) till the Year 1649, that the General Assembly as if they had been wiser than Christ and all his Churches, laid it aside, without making an Act to that purpose ( as I have said ) since no man can tell that ever it was laid aside or ceased to be used by the Churches, or how, or when it was Re-introduced ?

Were not our Saviours words, When ye Pray, say &c. and all to the 14 Verse of the 11th. of Luke, said in Answer to his Disciples Question Lord teach us to pray : And does not the 5th Verse and what follows to the 14th, direct them to make use of the prayer which he taught them, with an importunate Faith, assuring them that doing so they should be heard and accepted ? Can the 5, 6, 7, and 8, Verses, be understood in any other sense ? Can the most metaphysical Divine raise any Doctrine, Observation, or Use from these Verses that can tend to Edification, but with respect to the use of the Lords prayer ? and so considered, is to most excellent purpose.

*Are not the Successors of our Blessed Saviours Disciples as much concerned to obey his Command, with respect to the use of the Lords prayer as the Disciples themselves?*

*How dare any of their Successors disobey by not saying or omitting to make use of it, as if the meaning of When ye pray say, Our Father, &c, had been, when ye pray say not this prayer in the very words which I have given you, but choose any words of your own, ye please, to the same sense?*

*Are ye infallibly certain that the not using the Lords prayer, as a prayer, is not the Sin of Omission.*

*Are ye not infallibly certain that the using of the Lords prayer, for concluding publick worship is no Sin?*

*Why then do ye not practise that which ye acknowledge and infallibly know to be no Sin?*

*When ye pray in your own form of words, dare any of you say that he is infallibly assisted by the Spirit of God, and he never says one word which had been better left out, and did not omit one word which he ought to have said? And if ye were guided by an infallible Spirit would that Spirit leave & forsake you as soon as ye took the Lords prayer in your mouth? absit Blasphemia.*

*What in the Lords prayer can breed the least scruple against the use of it? Is it defective and not most comprehensive? Is any thing*

in it ye can delete and not fit to be said? ab-  
sit Blasphemia.

In the words when ye pray, is the minut  
when ye begin prayer meant by the particle  
When? Or are we not by the particle When,  
to understand all that space of time which upon  
any occasion is to be set a part for publick worship?  
And then the meaning of the command must be,  
that within that space of time set a part for wor-  
ship the Disciples were, and their Successors are,  
to pray in the words of that most excellent Form  
which our Saviour taught his Disciples and to  
~~continue~~ with them; and so to gather up their  
own ~~existence~~, and be supplemental to their o-  
ther prayers; seeing it will be very absurd (if  
not Blasphemous) to say or think that your pray-  
ers can be supplemental to that incomparable  
form of pray composed and commanded by the  
one of God our Blessed Saviour, which virtual-  
ly comprehends all that ye can warrantably pray  
for, in your own form of words?

Why do most of the Presbyterian Ministers  
neither make use of the Lords prayer as a Di-  
rectory, or as a Form, but from the very words  
of it veluti scopulos & barbara verba? Do  
any Presbyterian Ministers, or but very few in any  
prayer, use the words Our Father or thy King-  
dom come without some addition, or use the  
words, our daily bread, or pray the 5th Peti-  
tion in terminis, and so of the rest?

Are

Are there not very few of them (if any) whose prayers are in that same method with our Lords form of Prayer, which is according to his Direction, Math. 6. 33. But seek ye first the Kingdom of God, &c. with a Preface, Petitions and Conclusion?

Are not most of the prayers of Young men half Preaching if not more, and informing God what himself hath threatned in such and such cases, and what methods they would have him take with themselves and their Hearers? Tho' this be not altogether to be condemned, when they do not exceed or repeat too much. Can it be said that this is to make the Lords Prayer a Patern or Directory, or to follow the method of it?

Suppose a pious Presbyterian Minister pray publicly ex tempore in his own form of words, and be assisted therein by the Spirit of God and his Graces necessary to the right performance of that Duty, will that prayer be worse, or will it not be the better to be concluded with the Lords Prayer? and so pass from what through weakness he has said a miss, and then be supplemental to and gather up his omissions in his other Prayers?

Will the Angel, who we are told Rev. 8. 3. stands at the Altar having a Golden Censer, to whom much incense was given, that he should offer it with the Prayers of all Saints

upon the Golden Altar which was before the Throne of God: I say, will that Angel refuse to add Incense to a Prayer put up in Faith to God the Father in Name of God the Son, because it is concluded with that most perfect form of Prayer composed by the Son of God himself, and delivered to his Disciples, with, When ye pray, &c. ?

Is it the words of the prayer or the graces of the Spirit in making use of them that make the prayer acceptable? Surely the last: And were it the words, can any man find so apposite words as our Lords prayer, for concluding publick worship?

Is it not as laudable & expedient to make use of our Blessed Lords Prayer to conclude publick worship, as to make use of the Apostle Pauls form of Blessing, when the Congregation is to be dismissed?

Is there so clear a warrant for Ruling Elders, that is, for Lay Elders who do not Preach, nor Administer the Sacraments, their meeting in Kirk-Sessions, and being members of Presbyteries, Synods and General Assemblies, for deciding controversies of Faith and Worship, and to be members of the Commission of the Assembly, for determining any thing that is to be referred to it from the General Assembly, as there is for the use of the Lords prayer for concluding publick Worship?

Is there any thing in the whole New Testament more clearly proposed and commanded, than the Lords Prayer, and the use of it, in these words, When ye pray, say, Our Father, &c.?

Is there any command or the least shadow of a Command for laying aside the use of it? Why was it Printed in our Bibles and continued in them as oft as Re-printed, if it be not to be used as a prayer in terminis? surely there is enough beside in the Holy Bible to furnish texts whereon to preach and to be the rule of Faith and manners; so that I see no use for it with respect to Presbyterians, but to stand up as a Witness against them for laying it aside, and rejecting not only the counsel, but, which is all one, the command of our Saviour?

Must not the Divisions and differences which are amongst Presbyterians about the Lords Prayer be a great hinderance to the progress of the Gospel? Will not people be ready to think that ye may be in the wrong, with respect to your Government and Doctrine, as ye are with respect to publick worship? One General Assembly Establisheth Episcopal Government, another casts it out as Antichristian. Another Assembly Establisheth the use of the Lords prayer by a Directory so Solemnly received that nothing can be more; and

ther Assemblies lays it aside as useles and unnecessary; after that, one Presbyterie makes use of the Lords prayer in publick worship, another rejects it. It is lawfull and expedient amongst Presbyterian Ministers at Eymouth, not so at Edinburgh. It is Expedient with a Paraphrase, not so without it. It is Lawfull and Expedient at Turret, not so at Aberdeen. It is Lawfull and Expedient at Bellie, not so at Elgine. Lawfull and Expedient at Strathspey, not so at Forres. It is Lawfull and Expedient at Dunkeld, not so at St. Johnstoun. Lawfull and Expedient with all the Presbyterie of Athol, not so in the rest of Perthshire. Lawfull and Expedient at Ormiston, not so at Dalkeith. Many more Instances of this kind might be given amongst Presbyterians as I am credibly informed by persons of piety and Honour.

Whence doth the inexpediency of the using the Lords Prayer in concluding publick worship arise? It must be either from something in the Prayer it self, which to say is Blasphemie, or from something in Church members who join in prayer, whom the Casuist too truly supposes to be a mixt multitude, which must be either from their being such, or from their inclination or aversion to the use of the Lords prayer; Not the first, for it was a form of publick prayer which John taught his

Disciples. And which our Saviour taught his own Disciples ( after he had ceased praying with them ) at their own earnest desire, which they were obliged to use among the Jews and Heathens of, whom very few were Christians at that time. Nor can it arise from the Inclinations of your people; who are generally ( and I believe all ) inclin'd to have it made use of for concluding publick worship: which if ye doubt, ye may be satisfied by an easie experiment, which is, that ye may at your first meeting to Preach publickly, tell them, what I have said for it, and what ye have to say against it, and then state the Question, Re-introduce or Exclude; And desire such as are for Excluding, to stand and hold up their Hands and the rest to sit still: and I believe ye'll hardly find ten, if one in a Parish will stand and hold up their Hand on that account: and so the inexpediency must arise from something in the Minister, and I cannot see what it can be: if he pretend Revelation or Inspiration ( for he shall find nothing in Scripture to justify his omission ) he must work greater Miracles than our Saviour did, before we can believe him, which I hope none will pretend to. Ye indeed work a wonder, for all the Christian world wonders at you, that ye should prefer the credit of the Assembly 1649 to your obedience to your Saviour, and think to justify



for your Sinful omission of your duty, by continuing in it, since it is impossible ye can give any other reason for your omitting it.

It is Lawful and Expedient amongst all the Episcopal Clergie, which is to their Honour; not so amongst the far greatest part of the Presbyterians. Is not this to their shame? What means this? May not people suspect the truth of your Doctrine when they see ye are not agreed anent the Worship which is to be payed to Almighty God? Is there any body but of twelve years old who can read the Bible without a commentary, but will understand the meaning of, When ye Pray, say out Psalter &c. is, that ye are to make use of it as a Prayer in terminis in publick Worship? And to say more, are there not amongst you, some (and that of the most eminent amongst you) who entered the Ministry first under Presbyterie and made no use of the Lords Prayer, and then joined the Episcopal Government, and so long as it continued concluded publick worship constantly with it, and upon the late Revolution returned again to the Presbyterians and make no use of the Lords Prayer?

What can the end of these things be? Will not this bring the Government it self to be evil spoken of? Have not your Divisions a direct tendency to overturn the Government? Yes, they have, and if they continue will cer-

tainly do it. If they continue how can men think that ye Preach as Christ taught you, when ye will not pray as he taught you? How can they think your Government is appointed by Christ, when a Moderator dare take upon him to hinder any body from being heard to plead for the use of that Prayer which our Saviour composed and commanded to be used? How can men believe that the Government is of Christs appointment when most members of the Assembly did know there is a Book written pleading for the use of the prayer which Christ commanded, and a Blasphemous answer made to it by a man who dare not own it, and put his name to it, and yet noBody taking notice of it? Could the Devil find a better way to overturn the Government and the Gospel, than by being a lying Spirit in the mouth of one of your number who had gain'd upon your Charity and affection, so as to escape your censure; and by your not Censuring him, make the Government to be ill spoken of or contemned. Is not every Minister that hath heard of it and been silent partaker of his Crime? Ought not the Moderator who received the Letter representing the case to the General Assembly, and suppressed it, be declared incapable of Sitting in that Chair? By what Authority did he suppress it? Is not every mans Vote as good as his? Was not this

a slighting of the whole Assembly? Did ever any Arch Bishop take so much upon him in such a case? Nay, could the Pope himself do more, than by the advice of some few of his own choosing, to hinder the Assembly to consider and determine a question anent the publick worship of God? What reason can be given for such a practice? There can be but one reason assigned, which is, that he supposed the Assembly would re-introduce the Lords Prayer into the publick Worship of God, and so unite and agree with all the Churches of the world in that point? Was this a prejudice to the Gospel or the Government? No sure, it was a great advantage and a duty to agree with all men in these things ye acknowledge to be Lawful.

Is not the Lords Prayer made use of in the publick worship at Geneva? Did not John Knox, and our Reformers in their Days, retain the use of the Lords Prayer for concluding publick worship? And whatever men are pleased to say anent the Doctrine of our first Reformers, alledging that we could not expect so clear light from them at the drawing of the Gospel, when the Sun of Righteousness was but beginning to shine upon, and enlighten this Island, and that they did not arrive at that fullness and clearness of

of light and knowledge to which the Ministers have attain'd now in this time of Grace and Light; I believe they did see as clearly, if not more, into the great mystery of God manifested in the Flesh then, as well as Ministers do see now, and taught what we are necessarily to believe and practice in order to Salvation, as clearly, if not more, than the generality of Preachers do now. And if we may judge by the Success ( which is a better rule to judge by in a spiritual Warfare, than in a Civil War, ) We may believe, that Almighty God heard, and was better pleas'd with the publick Preaching and Prayers at that time than he is with these of the present Age. Is not the abounding of Sins and Wickedness amongst all ranks of People ( where-  
of your selves are witnesses ) a sad and clear proof of this? And yet their publick prayers were constantly concluded with that perfect Form of Prayer which our Blessed Saviour Compos'd, and left on Record for the use of his Church to the end of the World.

Do not many of our young Ministers stand in need of set Forms, ( which I desire not to be impos'd ; both of Preaching and prayer? Is not the subject of their Preaching and prayer oft times such as cannot tend to edification, and being what the generality of hearers cannot understand viz. The Doctrine of Predestination and Reprobation ab æterno; and, almost as my-  
sterious

*Serious a subject, Church Government, tells us that it is unlawful to bear Ministers of Episcopal perswasion and Ordination, to Preach or pray in publick, which seems contrary to Apostles Doctrine, Philip. 1. Chap. 15, 17, 18, Verses. And sometimes, in stead of Preaching the Gospel of Christ, entertain the hearers with whole Sermons in which they make no mention of that name or any other names or Titles given in Scripture by the Holy Ghost to our Blessed Saviour. Have I not heard of them use expressions in prayer which no one could make sense of? Another using expressions which himself understood not. Another praying in terms which none present who joined with him, understood more than if he had spoken in a dream? A fourth in his Prayer repeating the whole History of Jonah? It were endless to tell you all I could of this sort. Did not such stand in need, if not of other set Forms, at least of the Lords Prayer?*

*Is our Saviours Command, When ye pray say &c. a Law to the Gospel Ministers, or is it not? If it be, as certainly it is, a Law, is it a temporarie Ceremonial Law, or is it not perpetual?*

*Did not the Assembly Anno 1645 and all the Presbyterian Ministers in Scotland take an Oath and that in the most solemn manner, in the League and Covenant, with Hands uplifted*

the most High God, Vow and swear that they would sincerely, really, and constantly endeavour in their several Stations, places and callings, the preservation of the Reformed Religion in the Church of Scotland in Doctrine and Worship, as it was then professed and practised? And it is certain that the Lords Prayer was a part, and the most valuable part, of the publick worship at that time.

Had the General Assembly, or any other Assembly, power to dispense with, or absolve any body from the obligation of that Oath, or from any thing to which they had bound themselves by it, which is all the Pope pretends to?

Was not the laying aside of the Lords prayer a breach of that Solemn Oath; and consequently a down right Perjury?

And doth it not necessarily follow that all that Assembly was Perjured? And were not all Presbyterian Ministers in Scotland so? And from this Topick might not a Syllogism be formed to make it too clear?

How far the Presbyterian Ministers of this Age, who make no use of the Lords prayer as a Prayer in Publick Worship, are involved in the guilt of the Assembly 1649, who laid aside the use of the Lords Prayer, I shall not Determine. But they are witnesses to themselves that they are the Children of them that did it, and fill up the measure of their Fathers and  
follow

follow and tread in the same steps with us, with more than equal paces in that manner. Nay, some go further and out-run them, write, and hand it about, and some Print against it; And studying to find out Arguments against it, wrest and wring, and add to Scriptures, and are bold to reproach our Christian Churches, and many of their Brethren Presbyterian Ministers, who conclude the publick Worship with it. And not only so, but one of them being beyond measure mad, Blasphemes our Blessed Saviour himself as if he had made a Prayer for concluding publick Worship. The use of which says he, in his Appendix to the Casuistical Essay is an Idle and "turns all the worship unto a Lifeless, senseless Form, is subversive of the Gospel Worship, an Engine of Hell to subvert the Gospel of Christ: I say, I shall not determine how the present Ministers are guilty, but I advise them that they may read the 23 of Matthew which Chap. before they have read it all, will find something which may serve to answer the Question.

And now, although much and very much more might be said upon the Subject, I at present only put you in mind of that upon which the Asserters of the three different forms of Government (whose differences have been so fatal to Church and State in

gdoms) found their respective Governments. Consider it a little, and by one or two Questions from it, ye will see clearly what are the most fatal consequences with respect to Presbyterian Government, will follow upon an Assembly, at least the Moderator, suppressing my text: The Text I mean and offer to your consideration is this. Math. 18 Chap. 15, 16, Verses. Where our Saviour appoints an Admonition to the Church, as to the last re-nouncement, and in case a Trespasser or Offender do not hear the Church, our Saviour says, let him be to thee as an Heathen and a Publican. Now, he did not tell us what to do, in case the Church do not hear a Church Member complaining of an other, for that is not to be supposed; For would ever Christ send any man on an April Errand, as we say, that is, to send him to a Judge or Judicature who would not hear him: And therefore must we believe, that if the Church or Judicature to which we complain, be the Church of Jesus Christ, or a Court of his appointing, they will certainly hear a plaintiff, tho' he were the vilest man in the Church? Does it not follow necessarily, that any Church or Judicature, who will not hear a Church member his complaint, cannot be of Christs appointment? Now the case is this, There is a Book Printed which reflects extremely upon my self, alled-



ges that I bring in a new Gospel, that I  
 give men with Popery a little refined, I  
 have a profane Spirit, am a stranger to  
 duty of Prayer, that I am an Ignorant, that  
 an Hypocrite, and would betray Presb-  
 yters with a Kiss: And that I have tak-  
 en my Masque and Vizbern, and enough of  
 railing. All which, I bless God, I heartily  
 and do forgive him. He calls all the  
 flatters of the Episcopal persuasion, a set of  
 knaves, and had been always, and con-  
 tinues still to undermine the purity of the Church.  
 And, which is worst of all, in my opinion  
 blasphemes our Blessed Saviour himself  
 in consequence, as having made a prayer, of  
 which, as it is in all the Protestant Churches  
 Says he, is an Idle sham, &c. as above  
 preaches all the Churches, even many P-  
 resbyterian Ministers who make use of it, co-  
 ming publick Worship with it.

At this I justly take offence, & I believe  
 my Thousands and even all good men who  
 heard it, do so. I make my complaint to Su-  
 preme Courts, for the time, of this Church, which  
 sometimes called National, tho now it  
 more so, I wrote to the General Assemb-  
 ly a Letter, was delivered to the Moderator,  
 he acknowledges under his Hand in a  
 copy to my self, but he suppress it which is  
 really known over the Nation, and to

members of the Assembly. I wrote to him again and prest him to present it, and get it read in the Assembly 1707, but he would not; and tho many, I suppose most, of this Assembly heard of the suppressing of it, yet none call'd for it, and my complaint must not be heard: I leave to your selves to draw the conclusion.

Did ever an Assembly of this Church, Did ever any Convention or meeting of Bishops, Did ever any Independent Church the like? Was't ever heard tell of that ever any man made his Application to three successive General Assemblies; and yet could not get as much as an hearing? Even when the case is gross and palpable, with respect to the Book complained of, and known generally over the Nation? and what I plead for, is what generally all men acknowledge to be Lawful. No, It is an unheard of thing, an unparallelled case. Turn o. ver all the Histories of the Church, search unto all your Annals, all your Records that are extant since the Reformation; I may say since our Blessed Saviours Ascension, and I do not believe that ye will find the like.

Very Reverend, ye see I have followed you with Questions, and Arguments both ad rem and ad hominem, from Scripture and Reason, I could say (and others could say much more than I) a great deal more, but willing to abridge your trouble, I shall at present only propose a

Question or two more. And first; If the Question had been stated before the Assembly, and that they had declared for the use of the Lords Prayer in publick worship, and accordingly recommended and enacted that it should be so, would not you comply and make use of the Lords Prayer for concluding Publick Worship? I doubt not but ye would, otherwise we could have no Government, if particular Ministers do not obey and practise what is enacted by that which they acknowledge to be the Supream Court. Now ye may know their opinions as clearly as if any of your selves had been Moderator and proposed the Question Introduce or Exclude the Lords Prayer, and marked the Votes with your own hand, by considering that I wrote to the three Successive General Assemblies, Intreating them to determine the Question, and that my Letters have been all Suppress'd by the Moderators, and some few whom they consulted, for which 'tis impossible to give any reason, but that they believed and were sure no man in the Assembly durst Vote for Excluding it. And that most of them the greatest and far greatest part would be for Introducing it, And so condemn the Assembly 1649 and their own practice in omitting it. Mr. Carstairs's, Mr. Meldrums and Mr. Withart's Letters to my self imply very little if any thing less.

Again if there were an Œcumenical Council; or meeting of all the Protestant Ministers in the World, would ye not be obliged to submit to their Decision? Certainly ye will acknowledge ye would. Now it is certain that the Presbyterian Churches and Ministers in Christendom who make no use of the Lords Prayer in publick worship, will not amount to one of an Hundred, I hope, not to one of five hundred, and so if all Protestant Ministers were mett together for deciding the Question, there would be five hundreded for the use of the Lords Prayer in publick worship, for one against it, seeing it cannot be imagined that any man who makes use of it in publick worship in his own privat Parish, will be against the use of it at that general Council or meeting.

Though I could, and have matter enough, to spin out this Letter till it become a Volume, yet I shall offer but one thought more, which occur'd to me, to your consideration. Take it thus: The Lords Prayer is certainly ( and acknowledged on all hands to be ) a perfectly well formed and most comprehensive prayer; And When ye Pray, say, &c. is a plain positive Command. Now to say that our Saviour intended only a Directory, and yet made such a prayer, were to say that he mistook himself, and made the last when he intended the first, which to say is Blasphemie. To say that he gave a Positive

command to use it as a prayer. And yet ye are to use it only as a Directory and not as a Prayer, in terminis, is absurd. Nor do I doubt but when ye have thought seriously upon it ye will be convinced of your being obliged to your making use of it as a prayer, which is that I plead for. This conviction cannot come, but from the Spirit of God, and your resisting of it may make you guilty of a Sin which I am not willing to mention, and cannot think on but with horror. Nor will your tender regard to an Assembly 1649 or of your selves or others who followed their unwritten Traditions and practice, excuse far less justify your continuing to do so. And certainly ye must be convinced that it is a prayer to be made use of in terminis, as well as a Directory for directing you in making your other Prayers, unless ye shall shut your eyes and will not see, and stop your ears and will not hear: No man is so Deaf and Blind as he that will not hear and see. And if ye are such, God only can help you, and my earnest prayer to him is that he may do so, tho it were with Thunder and the Terrors of the Lord upon your consciences, and make your Credit of the Assembly 1649, and of all the Assembly & all Ministers in Scotland, I say make your credit and your ALL, stoop to the Honour of your Saviour, and procure that shameful obedience from you in this and in every thing which

which well becomes Ministers of the Gospel. How will ye spurn at the Cross in the Day of Visitation, which seems to draw near, if ye stumble at the great Blessing be bestowed upon his Church in Composing and appointing the use of this Prayer. which is the easiest commandment, when he says, When ye Pray, say, Our Father, &c. or Take up your Cross and follow me?

What will men say of you, what may they not say of you? How will they reproach you, and what can ye answer when they will tell you, that our Saviours positive command as it is understood, and received by all the Churches in the World, except Presbyterians, who are divided amongst themselves, as I have said, that your own Directory for Worship, the Act of the General Assembly in Scotland and England, that your Solemn League and Covenant with hands uplifted to the most High God, cannot oblige you to make use of that most excellent form of Prayer, the use of which ye acknowledge to be Lawful, the not making use of which ye dare not say that ye are infallibly certain is no Sin of omission? I say, if ye continue obstinate, will not men say ye are such Children as are spoken of in Job, Ch. 41 last Ver. I am far from having such thoughts of you, and therefore intreat you most earnestly, and most humbly beg it of you for the Glory

of God; the honour of our Saviour, for the  
 of his Church, for the Credit of the Go-  
 ment and for the Edification, Comfort an  
 satisfaction of Gods People your Parishoners,  
 the particular credit of every one of you,  
 ye may yield yourselves up to be abe  
 Children to God our Father, and loyal  
 facts to Jesus Christ the head and King o  
 Church, whose Commission ye carrie; by  
 ing, to God the Father in his Name, ev  
 the words which he commanded you; and  
 upon it as your greatest mercy which He  
 could give you, that by believing in  
 Christ, the Son of God, a power is given  
 to become the Sons of God your selves  
 think it no small priviledge and honour  
 he not only allows you but commands you  
 ye pray to him to call him your Father:  
 worthy of that great priviledge as in e  
 thing, so particularly in your publick Ad  
 ses to him for your selves and such as  
 with you, as Christ has commanded you,  
 Our Father, &c.

I might Pledge all that is dear to m  
 ven my Life, that if ye conclude pul  
 worship with our Blessed Lords most  
 prehensive and incomparable Form of P  
 er, with understanding in sincerity, with  
 pergonate Faith and other graces neces  
 for the right performance of the Dut

Prayer, ye shall never repeat it." Ask Mr. M. Mr. R. and many others who join'd you at the late Revolution; if they repent that they concluded publick worship with the Lords Prayer, and so long as Episcopacy continued. No, they dare not say they do, nor give a reason for omitting it, which a man of sense could propose to any body but Children and Fools.

Now, after I have asked you so many Questions, ye may perhaps ask me what makes me meddle, or what's my warrand for giving you this trouble? to which I answer first, I thank God I can say in sincerity (were it to be my last words) that it is my desire to advance the honour of my Saviour, the good of his Church, and the good of them to whom I write, which is all the motive and all the end I propose to my self, without the least mixrure (so far as I can see into mine own heart) of Interest or vanity. I am content to be obeyed and Honoured that I be forgot. And for my Warrand to meddle; I think every Christian obliged to Contribute what he can for the Glory of God, and the good of his Church; and Mr. Tindal that Blessed Martyr (tho dead) tells me, "That if a Minister or Ministers be in an Errour, or omit their Duty, any member of the Church, whose heart God shall move may and ought



to do what is in his power to set him at which answer I hope will satisfy.

If ye make use of it as a Prayer as Directory, we are agreed; and ye will use of it both ways if ye will have your prayers accepted.

*Very Reverend*, what I design by have said, and what I wish for with all heart, is, that ye may presently without delay fall about the making use of our I find Lords Form of Prayer in concluding public worship, even before any Assembly who cannot, who dare not, quarrel you doing so. Will it not be much better than when ye shall be obliged to do obedience to Authority, I mean the Queen Majesty and the Parliament of Great Britain who will certainly hear and take them to determine the case? And ye either comply with them, or our Blessed Lords prayer may prove a Rock upon which the Ship of your Government may be and broken in pieces, which is far from design when I wrote my *Essay*.

I was ever ready and did you the best service in my power, when in the hardest circumstances; with respect to the Civil Government. In the case in hand, I find very sorry if ye continue to differ from Christian Churches, to disobey our

your command, and that your Government prove *Felo de se*, which if I am not much mistaken may be the consequence of what I complain of, who am,

*Very Reverend,*

Your Affectionately Humble  
Servant,

*H. C. of Calder.*

P. S. This is to advertise the Reader, that I desire not to be understood as condemning or approving or meddling with the question of Church Government. I mention the Directory, Acts of Assembly, &c. as above, only as Topicks, from which unanswerable Arguments may be drawn for the use of the Lords prayer, against such as think the Government *Jure Divino*, and think themselves bound by the League and Covenant. I hope all of them will in short time come to make use of the Lords prayer; if not I shall be obliged to enquire into the Government; I shall never think a Government can be of Christs Institution, who refuse to obey Christs positive Command, in making use of a prayer which he Composed

Q

for

for the use of his Church, or to hear a pleading for it. But of this more hereafter or nothing as I see cause.

*Letter, Sir Hugh Campbell, to the 'Un-  
Presbyteries of Inverness and Forres  
at Inverness.*

*Very Reverend,*

**M**Y General Letter to all Ministers of Gospel, is now a second time offered to your consideration. Give me leave I beseech you to use (in some measure of fidelity) the words of *Job*, 36. 2, 3. *Suffer a little & I will shew you what I have, yet to say on Gods behalf*, and behalf of his Son Jesus Christ who is God and our Saviour, which you will find in my General Letter. I pray you do not slight it upon the account of weakness; For God doth not always make use of the most likely Instruments.

I pray do not shut your Eyes against Light, because, as the Proverb is, *per the weakest holds the Candle*. And lastly persuaded to dismiss all Passion, humour and Interest, those treacherous Counsel and then Read my General Letter with serious attention that's due to the subject, overlook any weakness in me, which

will better see than my self. I hope all of you will be convinced, and resolve to conclude the Publick worship with our Blessed Lords prayer : And if any are not ( since the far greatest part of the Church members of *Scotland*, and I believe of Ministers too, are of my opinion ) I intreat that such, or any of them, may be pleased to be at the pains to answer my General Letter ; for certainly they must think it worth their while, if we are in an error, to be at so much pains to set us right : and so again, I intreat that my General Letter may be read openly, and have an account by the Bearer, what effect it hath upon any of the Bretheren, or if I may expect a particular answer from such as are not convinced by it, which will be very acceptable to,

*Very Reverend,*

Your truly Affectionat Friend  
and Servant,

*H. G. of Calder.*

**The Presbyteries Answer to the immediate  
preceding Letter.**

Honourable Sir,

**Y**ours, directed to us with a Book of *Queries* anent the constant use of the *Lord's Prayer* after our publick worship, were received and publickly read.

It were no difficult task, to answer your *Queries*, notwithstanding of their Multitude the satisfaction of any exercised to Godliness and free of prejudice, but in regard that respect and the respect of this National Church to that most sweet and comprehensive Directory, has been sufficiently declared before us and that the direction of your Paper, extended to this National Church: Therefore we judge it neither necessary nor proper for us, to descend unto particulars: However we think it to tell you that the reflections you cast upon General Assemblys in general, and Ministers in particular, cannot be savory or acceptable to us: And as your expressions in your *Queries* are stuffed with reproaches, so we must add that, to our Grief, some of us present have served you so transported with Passion and Wrath in a Debate, calm enough upon our part (the witnesses present being judges) that cannot but fear and tremble on your account.

especially when we consider the opposition you make to us, in the settlement of the Gospel at Ardorseir, and in several other things ; And all under a pretended friendship. We must therefore exhort you to search not only your end, under such specious pretences, in this particular ; But the course of your walk as to Passions, expressions and Actions : For the Judge is at the Door, and the last Sand ready to run out with you, being now the Eleventh Hour and last Stage of your life. Dear Sir, Take it not ill that we use this freedom, we hope you will not, when you seriously read Ezekiel the 3d, Chap. our dreadful certification on if we give not Faithful Warning. We shall join our Prayers with our Counsel, That God would search you and try you, for his Glory and your Eternal Good, being we are your sincere well wishers. This in Name, Presence and appointment of the United Presbyteries of Forres and Inverness, is Signed by our Moderator.

Ja. Gordon Moderator.

Inverness, August  
6th. 1707.

P. S. If Mr. Ore could have waited, this had been transcribed and not sent with blots.

*Sir Hugh Campbell Replyeth to the preceeding Letter.* Calder August 26. 1707.

*Right Reverend,*

**T**HIS is in the first place, to make my humble acknowledgment for the honour and favour of Reading openly, in your Court of Judicature, not only my particular Letter to your selves; but my General Letter, Directed to all and sundry Ministers of the Gospel : a favour which some of your selves and others assured me, would not be granted.

In the next place, I receive your Exhortation with thankfulness, because I am not to doubt of your good meaning and respect to me. I likewise join Issue with your Prayer for me, which is a part of what I pray (tho in great weakness) for my self Dayly. Ye needed no apologic for the freedom of your exhortation, which would not be mistimed, were it the sixth hour as well as the Eleventh, for we oftentimes see the Glass broken long before the Sand be run out, even before the Sixth hour, and that without respect of mens stations, employments or circumstances. The Preacher and the Hearer, the Prince and the Peasant, are equally ly-  
able

able to the Debt, and must pay it when our Sovereign God calls for it.

And now, I beg leave to Vindicate my self, and assert my innocence, against the heave Charge laid at my Door by your Letter, from your meeting at *Laverneſs* the 6th Instant.

Ye tell me first; that my *Queries* are stufft with *Reflections* and *Reproaches* cast upon your *Assemblys* in general, and *Ministers* in particular. Secondly ; ye tell me that some of you, without naming any, have observed me transported with *Passion* and *wrath* in a debate calm enough on your part, the *Witnesses* present being judges: but do not tell me what the subject of the Debate was, and who the witnesses, & therefore ye could not but tremble for fear upon that account. And Thirdly ; ye charge me with making opposition to you in settling the Gospel at *Ardorſell*, and in several other things.

As to the First; I shall tell you, in general, that ( I bleſs God ) since ever I came to the Age of a Man, I made it my busines to do every honest Minister of the Gospel, all the good offices and service, that was in my power, as I could find occasion. And God Honoured me so much, that I relieved many honest Ministers out of Prison, kept more from trouble, and to be an instrument to save the lives of severals who were pious,  
cruel.



eminently pious, and knowing, beyond many of their Bretheren, such as Mr. *William Guthrie*, Mr. *William Vetch* and several others, and I can say, I spared neither my pains, nor what Credit I had with any who Governed the State, nor my Fortune and Purse: I ventur'd these and my Office and Life too, to save honest people who walked according to their Light, without flying to extremities, and taking Arms against the King and Government: so that all the time from 1661 to the late Revolution, there was not one man payed a Fine in the Shire of *Nairn*, except two or three, the most considerable, by his own imprudence, and the rest, the Deput said he made use of, to gratify the Officers and others who helped to save their Neighbours. This I am forced to tell you, because most of you know nothing of it but hearsay; otherways ye would not account me an Enemy, for pleading for the use of our Blessed Lords perfect Form of Prayer. If ye please, to Read my Letters, to the Respective Assemblys anent it, ye will find them written with as much Reverence and deference as could be wish'd for; but when I found I could not be heard, but that my Letters to the three Successive Assemblys were suppress'd; I thought my self obliged to write my General Letter, with a design that every

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Presbyterien Minister should see it : and intending it as my last effort, I resolved to use all the Arguments, I could put in so little paper, both *ad rem* and *ad hominem*, without any design to give offence: and thought that the best method I could take, was (after informing of them how my Letters were suppress'd) to propole what I had to say, by way of Queries, & I think I have very good Vouchers for my Queries, Vouchers of unquestionable Credit; such as our Blessed Saviour himself, his Apostles *Matth. 6. 9. Luke 11. 2. John. 15. 13 and 14 Verses. The Directory for Worship, Tit. Of Prayer after Sermon. The Solemn League & Covenant, the very first Article after the Preface; Act of the General Assembly, 3d. of February, 1645, Entituled, Act for establishing and putting in Execution, the Directory for the Worship of God, Sess. 10. The General Assembly's Answer to the Right Reverend Assembly of Divines in the Kirk of England, Dated, Edinburgh 13 February 1645. Math. 18. 15. 16. 17.* I hope ye can find nothing in my General Letter, anent your Assemblys, in general but some one of these Vouchers will stand up and justifie. And for Ministers in particular, I name none, but if ye put me to it, I'll find you an instance, and perhaps more than one, in every case mentioned in my General

ral Letter, so that there is no man can any thing that is reproachful in general or particular cases upon Assemblies or particular Ministers. I might bid defy any man ( nay to Malice it self, which hope has no influence on your consultations ) to challenge any thing in my Letter reproach any Judicature or Person, unless he could reject these Vouchers I named. The consequences I draw, are as natural as it is for the Sun to give Light, and I am more natural than in many of the conclusions that are drawn from *Acts*, 15 from *Verse* 26. or from *1. Cor.* 12. *Chap.* 28 *Verse* the end. *Rom.* 8. 30 & 12. 18, *1. Tim.* 5. and many other Scriptures, from which persons of different persuasions, draw even different conclusions.

And if any shall be able to convince that I have not kept within the strict limits of truth in my relating any matters of fact to reproach any generally or particularly, I shall be ready to bow my self, as low as the lowest step by which they ascend to the Pulpit, and beg pardon in the most humble manner.

Your second Charge is that of my being transported with Passion, as I said above: which I shall make no answer, unless I *condescend* upon the time and the person

and the Subject : which truly I cannot. For men are apt to forget their own faults ; but if ye can, I'll give the person offended all the satisfaction in my power : albeit when all comes to all, whoever he be, ye'll judge, he was as much to blame as I, for I do not love to hear men speak nonsense in pleading against the use of the Lords Prayer. And I tell you sincerely, I know not how a man can plead against it, without doing so, or worse.

As to my opposing the planting the Gospel in *Ardorfeir*, which is the third thing ye charge me with, I shall say nothing : but as the Letter from the Parishioners it self bears : *Almighty God, Father, Son and Holy Ghost* be judge who are to blame for that Churches not being planted. I'll own the condition I require, to the world : And tho I might have been prevailed upon to be passive, yet could I not stand with my finger in my mouth, and see my poor Tenants imposed upon, and a person placed their against all there minds, and stolen in upon them, by a sham serving and not serving an Edict, contrair to the very plain Acts of all General Assemblys that relate thereto, contrair to the practice of all Churches in the world, contrair to the Doctrine and practice of the Apostles, and Doctrine and Command of our  
Bless

Blessed Saviour himself, *Matth.* 10. 12, 13, 14. I can make no answer to what is proposed in General,

Now give me leave to tell you, after I have answered what ye charge me with, that I think that all ye blame me for, had been a more proper subject of conversation, than to fill up a Page, which had been better bestowed upon a particular answer to my Queries.

I pray you bear a little with me, while I animadvert upon the general heads, and considerations which ye think make it neither necessarie nor proper for you, to descend unto particulars. First, ye say that my General Letter, which ye call a Paper, extends to this National Church; To which I answer that my Letter with the Queries is directed to every particular or individual Minister expressly. I took occasion of your being together, of saving my self the expence of sending it to each one of your Houses, for I design that every individual Minister in *Scotland* shall see it, tho I should Print it and send a Copy of it to every Presbyterie and every Synod. Any of you who thought himself the most subtile Disputant might have answered my Queries. And so he did it plainly and Categorically, without shifting, or reflecting on such as differed from him.

except there be just cause, with respect to the Subject for doing so, such an answer should have been very acceptable to me, and if convinc'd, I would have yielded very readily, for I contend for Truth and not for Victory.

And now, I intreat all of you, and every one of you, conjunctly and severally, as ye think fit, will be pleased to give me such an answer ; which I will the rather expect, because ye tell me, ye think it no difficult task to answer my Queries, which ye call a Multitude, to the satisfaction of any exercised to Godliness. Whatever measure of Charity ye have for me, I cannot want Charity for a great many of the Church of *England* and other Christian Churches, and your Bretheren in *Scotland*, who concluded their worship with the Lords Prayer: I say, since ye think it so easy a task, Reason, Religion, and the general notion of both, Charity to your Bretheren, and even to my self, should oblige you to make an answer : and sure I am it will be agreeable to the command of our Saviour, annex't to the Commission to the which he has promised his Gracious presence, *Math. ult. and 2 last Verses, Go teach and Baptize all nations, teaching them to observe whatever I have commanded you.* If all the Christian world except your selves  
be

be in the wrong, and ye can so easily  
 them right, I do not see how ye can  
 swerable not to do it. And the *Priest*  
*Malachy 2. 7.* tells us, that *the Priest*  
*should preserve knowledge, and we are*  
*the law at his mouth, for he is the messenger*  
*of the Lord of Hosts :* And if the people  
 bound to seek it, certainly ye are bound  
 give it; The spirit of God would never  
 us a fooling, to seek knowledge of his  
 either where it could not be found  
 would not be granted. And I do in  
 Name of God, and for the sake of his  
 in Christs Name, and for the sake of his  
 honour, intreat and Beg, that by a satisfactory  
 answer to my Queries ye may convince  
 and others, to whom ye owe all that  
 it could cost you and much more, to  
 If this ye cannot do, and I am persuaded  
 ye'll find it a harder task than ye imagine  
 then I beg it of you again and again,  
 ye will comply with my design of my  
*Say and Letters,* and if some of you are  
 free to do it, Pray give it a Vote *Intro-*  
*Exclude,* that so, such as are clear may witness  
 according to their Light. For I am sure  
 that severals would comply with (I  
 say obey ) Christs Command, and the  
 Statute of other Churches, if they were  
 hindered by too great deference to other

theren, who have got the Ascendant over them : And I make no doubt if ye do, as I have said, ye will acknowledge some time, & that ere long, that as I have been always ready and did you the best service I could, even since as well as before the Revolution, that my proposing and pressing this affair so earnestly, is a peice of the best service done to the Church, and even to the Government, by any privat hand since your last Establishment, not excepting any that ever I heard of.

And now I must tell you, tho it scarcely falls in properly in this place. That *Math. 6.* οὕτως ἐν προσόχῃδε ὑμῖς *sic ergo adorete vos, Πάτερ ἡμῶν &c. Pater noster &c. & Luke 11.2. ὅταν προσέχητε λέγετε Πάτερ ἡμῶν quon oratis, dicite Pater noster &c.* is all the same thing, & the greatest Criticks in the Greek Language cannot find a difference, but that by both places the Lords Prayer is intended as a Prayer as well as a Directory.

And so Almighty God direct you, assist you and protect you: and that he may dispose you in every thing as well as in this, to do his will, is not in pretence; as uncharitable, alledged in your last, but seriously and in



good earnest, my hearts with and Prayer for  
you, who am,

Right Reverend,

Your Faithful friend and Humble  
Servant,

H. C. of Calder.

The Presbyteries Answer to the immediately  
preceeding Letter. *Kilravock August*  
28. 1707.

Honourable Sir,

**W**hen we consider upon the one hand, the  
beautiful order that appears in this  
Universe, by an absolute and Holy Sovereign,  
placing his rational Creatures in their several  
Stations, and carving out for them in his in-  
finite wisdom, their respective pieces of work  
and service; And how dreadful Judgements  
have been inflicted upon these who have, Uzi-  
ziah like, attempted that which appertain'd  
not unto them, by their being set up as monu-  
ments of Gods Angry jealousie and Indignati-  
on: And upon the other hand, when we con-  
sider how peremptorly, the Spirit of God  
enjoins the Lords Church and Servants to stand  
fast in the liberty wherewith Christ has made  
them free, and how soon in the eyes of this Holy  
and

and jealous God, persons may be guilty of turning aside into another Gospel; We think our selves obliged to intreat that you may be otherwise exercised, than in assuming to your self to give Laws to the Church and regulate the House of God, and that you forbear your Solemn Obtestations, which ought not to be used without a clearer Call and a more necessary occasion, lest they be accounted by him, who will be Sanctified in them that serve him, and had in reverence of all that are about him, to be a bold profanation of his Holy Name. And this we write not without just ground, since your pleading upon pretence of Zeal for the Lord Jesus Christ his honour, and neglecting that which is uncontroverted duty, by your not attending punctually upon publick Ordinances, and omitting the ordinary exercises of Family worship, and not concluding Prayer in your own Family with that perfect Form ( which you would have now in your way imposed upon others ) when you was sometimes wont to go about that duty yourself, are things which we cannot but look upon to be inconsistent. And besides, the total giving over of Family worship, which sometimes was performed by yourself, seems to be a considerable peece of Apostacie, and practical turning of your back upon God, even when by your word and writ, you profess to appear more for his honour than

ever. We crave likewise that you may give us no more unnecessary trouble or diversion, since this is a matter that concerns the whole Church, and none but the Assembly can determine in, and that we never condemned the serious and sincere using of these words contained in the Directory for Prayer, given by our great Master; And do own that these may be used, as well as other words of Holy writ, and would rather wish our Tongues should cleave to the roof of our Mouths, than that we should say or think any thing Derogatory therefrom, or unsuitable thereunto, but are only against our being restricted where the Lord hath left us at Liberty. And seeing the Presbyterie have other work than at every other meeting to be reading long Papers & writing long Letters; And since what is required of us, is the proper work of an Assembly; Therefore take this as our last answer upon this head, and wishing that this and all our former Letters may be of use to your Soul, we Subscribe our selves by our Moderator,

Honourable Sir,

Your Souls sincere well wishers  
and Humble Servants.

Ja. Gordon Moderator.

Sir

Sir Hugh Campbel of Calder's Reply, to the  
Presbyteries preceeding Letter, to which no  
return was given.

Very Reverend,

**H**ad you in your Letter from your last  
meeting at *Kilravock* of the 28<sup>th</sup> of  
*August* last, said no more but discharged me  
( as ye have done ) from writing again a-  
gent the Lords Prayer, which ye look up-  
on as an unnecessary diversion, I should  
have given you no more trouble: but since  
ye are pleased to recriminate, I beg your  
pardon for writing, and your patience to  
read thir few lines in my own Vindication.  
And I must acknowledge, the respect I desire  
to pay to your Character, makes my giving  
you a plain particular and Categorical An-  
swer, an hard enough task, *Ne gravioribus*  
*utar verbis quam rei natura fert, aut levioribus*  
*quam cause necessitas postulat.* I find that my  
touching your sore, in my last and General  
Letter, put you to far out of humour, that ye  
made no particular answer, to any Question  
or Paragraph in any of my Letters.

I did indeed set Pearls before you *viz.*  
1<sup>st</sup>. Our Blessed Lords Prayer with some  
Texts of Scripture relating thereto; which  
ye must acknowledge is a precious Pearl.

2dly. The Directory for worship, which the General Assembly 1645 looked upon as a Jewel of very great value, by the establishment of which, say they, they were comforted, concerning the toyl and work of their hands, and their joy fulfilled. 3dly. Your Solemn League, which the General Assembly 1644 Sess. 6. Page 219, look'd upon as so Sacred, that they called speaking against it Blasphemie. I brought Arguments from these Topics both *ad rem* and *ad hominem*, which it seems ye could answer no other way than by flying in my face, taking no notice of any Question or Paragraph in any of my Letters; and whatever the ungodly and unbelievers may do, I think it strange, and very strange, to meet with such treatment from a Reverend Presbyterie of Gospel Ministers upon such an occasion.

And now give me leave to proceed to my Vindication, in which the method I shall take is, to put you in mind how well I stood in your good opinion not long since, as appears by your Letter of the Date December 7th 1706. in answer to mine, the 5th ditto, written to your meeting at *Ardsheir*; whereof the Tenor, so far as concerns the present case, follows.

*Rights Honourable, and Dear Sir.* "The Presbyterie had the honour of yours & read

"it once & again with all due attention, and  
 "having considered the import thereof, they  
 "do heartily join with you in prizing that  
 "portion of precious & Sacred Truth which  
 "dropt from the Mouth of our Blessed Lord, in  
 "that form of Prayer which he taught his Dis-  
 "ciples, & are resolved not to enter any man  
 "into the Ministry, but such as prize and es-  
 "teem the same, and will engage to use it  
 "himself, and teach the people under his  
 "Charge to use it, as Christ has Command-  
 "ed.

"As to the Hortatory part of your Letter,  
 "we judge it a word in season from the mouth  
 "of a worthy Friend, to whom we are much  
 "engaged, and shall look upon it as our privi-  
 "ledge to have such a faithful Monitor, and  
 "with that we, and all the Ministers of this  
 "Church, be helped to practice what you en-  
 "join.

By which, ye see how well I stood in  
 your opinion *December 7th, 1706*. What I have  
 done since, to lose your good opinion, I Pro-  
 test I know not. I did, and was ready to do,  
 what ever might be in my power to oblige  
 every one of you, as I could have occasion,  
 and my own Minister can tell you, if he  
 please, that I made it my business to make  
 him live comfortably with respect to his  
 Charge, to the Discipline and his conveni-

ent accomodation, and how unwilling I was to suffer him to dwell any where, but under this Roof, and how often I called him when he did not come, that we might have publick worship in the Family: Nor had I ever occasion of any Minister here ( which I had often ) but I caused call the Family together for worship. And that I ceased to go about duty publickly my self, was because my infirmity increased so much, that I was not able to do it, without being in hazard to break off in the middle or sooner ; Nor did I cease, till extream pain forced me to do so more than once. And I bless God I can say, with truth, that I never absented from the Ordinances either in Church or Family, at home or abroad, for any occasion or cause but want of health; And oft times I have been present at the worship in the Family, when I was not able to stay and keep company with my Children, and entertain my Friends at Table, so that I must say, ye were uncharitably credulous, & your informer ( if ye had any ) be who he will, was Calumnious to a Degree, to say no worse. And my own Minister, if he had thought fit, could have told you so much, and so could his predecessor, and all such as came to supply our Vacancy, and Holy Mr. *Alexander Dunbar* Minister of *Auldearn*.

I neither do nor will repent any kindness I shew to my own Minister, or any other, but I must say, I am ill requited, when he could be witness, and upon the matter *Airt and part* in writing such a Letter to me; Had I been in his place and he in mine, and his behaviour had been towards me, as mine was to him, I would not have been so much as witness to the writing such a Letter to him; But would have entered a Protest against it in the Presbyterie Books, and if that were denied me, I would have left their meeting for that time.

I might have told you that ( I bless God ) these forty years, I did not travel a Mile upon the Lords Day, unless it was to hear Sermon in the neighbouring Parish; and yet several of your Probationers did so, to your knowledge; Nay, some of them travelled the whole Sabbath Day, and others relapsed in the same fault, passing by Churches in which there was publick preaching, and yet I hear the censure impos'd upon them, was not proportioned to the Crime: Sure I am some of them were suffered to Preach afterwards, for twenty *Marks* each Sabbath after it was known. Although I know no warrand why ~~why~~ they should Preach at all. For a Probationer is an Officer in the Church which I do not find mentioned in the *New Testa-*



more and is truly a Scandal to the Government; that any man should be suffered to Preach without having full Commission, as Christ gave his Disciples; *Go, teach and Baptize, &c.* I have discoursed severals of you upon this point, but could never meet with any man who was able to justify it. That which occasions this digression is, that I was informed by a person of Virtue, Piety and Honour, that one of these Probationers Preacht against the use of the Lords Prayer, so violently (I may say so madly) that my informer thought he Blasphemed, and was ready to come out of Church upon that occasion, if he had not fallen instantly upon another subject. Whatever pretences (as it can be but a pretence) men may have for not making use of the Lords Prayer at a Prayer, no man, who dare Preach against it, should be suffered to set his foot in a Pulpit.

Now to proceed to my own Vindication; Ye alledge I am not consistent with my self when I press others to conclude worship with the Lords Prayer, and yet my self did not so when I used to pray in my Family; But whoever (if any) told you so, he might, and should have informed you, that I never omitted one word of the Lords Prayer, tho I used it in the same manner that the very

Reverend Mr. *Carstares* ( as I am informed ) does, But upon second thoughts and more exact enquiry, I judged, that concluding of the worship with it, is more agreeable to our Saviours command, and found it was the practice of the universal Church: and Published my thoughts upon the subject, as ye have it in my *Essay*, so that I was not inconsistent with my self.

Now having ( as I hope ) overturned the ground which ye say occasioned the writing the first part of your Letter, give me leave to remind you of it, and make my rejoinder, & tell you, that upon reading the first two or three Lines of your Letter, I found there such a strain and so loftie a Stile of Eloquence, as if *Suada* had been of Council with your *Furto*, and I expected to have found a Panegyrick upon the works of Creation, and Providence; which inclined and disposed me to speak with a *paule majora canamus*; and indeed, I was resolved to join Issue with you, and cast in my mite, and assist you all that I was able upon so good a subject, that we might exalt our Sovereign Gracious GOD and Saviour, in our Prayers and Praises, as much as is possible for poor Worms. But, *probdole*! I soon found your strain of Eloquence followed with a bitter and groundless invective, which could flow from no-  
T
thing

thing but either ignorance, or not considering, or a voluntary misapplying of the Scriptures; since it is impossible that the weak Probationer (and some of them are weak enough) could think that *Uzziah* his Sacrilegious assuming the Priests Office, and offering Incense, and my pleading and pressing you Ministers (who are the Gospel Priests) that in offering up the spiritual Sacrifice the name of Christ, to be accepted upon account, should not depend altogether upon your own form of words, but sum up and conclude the publick worship with that for which our Blessed Saviour composed & taught & commanded his Disciples and their Successors: I say, that no Probationer could think these two cases to be Parallels.

Ye say next "that the Lords Church-Servants are peremptorily enjoined by the Spirit of God to stand fast to the liberty wherewith Christ made them free." which I answer, First, I hope by the Church ye do not mean your selves only, for ye are but Ministers and Servants of the Church and altho ye have more occasion than others of praying publicly, the Church is not to

Christ. As to the use of the Lords Prayer your-  
 selves may know, and certainly our Saviour  
 knows, and has testified, and is testifying a-  
 gainst your not using it as a Prayer, more  
 ways than one: And I acknowledge the  
 Testimony that passes through my hands  
 may be accounted least of all, yet ye ought  
 not to despise it, for God oftentimes makes  
 use of weak instruments to advance his Glo-  
 ry *even out of the mouths of babes and Suck-  
 lings, he can perfithe his praise.* My next Answer  
 is; That I find once a perfectly well formed  
 Prayer, with which no prayer which ye or men  
 or Angels can make, can come in competition.  
 We find the use of it as a prayer commanded in  
 these words *When ye Pray, say, &c.* And if  
 ye or any of you, or any man can shew me  
 from the word of God any posteriour command  
 forbidding the use of it as a Prayer, or that  
 our Saviour or his Apostles declared that  
 ye might use it or not, as ye thought  
 fit; I shall not only say no more, but humble  
 my self to you, and make the best amends for  
 what I have said, But if ye cannot shew me  
 any such warrant from Scripture for your  
 omission, I have no scruple to say, that I look  
 upon the omission of the use of the Lords  
 prayer as a prayer in publick Worship, as a  
 bold if not a Sacrilegious adventure to de-  
 prive our Saviour of the honour of obedi-  
 ence

ence, and his Church of so sweet a portion of Childrens bread and food of their Souls, and hinder them from so sure a Messenger, who cannot fail, if rightly qualified and directed, to bring what ever they can with for, agreeably to the will of God.

Ye cannot think, nor will any Christian believe, that the makeing use of the Lords Prayer or pressing you to use the Lords prayer as a prayer, can have the least tendency to the turning aside to an other Gospel ; but on the contrary, your omitting of it in worship does greatly hinder the progress of the Gospel, and lessens your Credit amongst the hearers, of which ye should be much aware, for if once ye come to be contemned, ye are not like to prevail or have great influence upon your hearers; nor can there be a greater hinderance to the success of the Gospel, than a prejudicat opinion against the Preachers.

Ye call my pressing the use of the Lords Prayer a giving Laws to the Church ; But it was our blessed Saviour who gave the Law, *When ye Pray, say, Our Father, &c.* I only put you in mind, and plead for Obedience to him, ye will not hear me, at which I do not wonder, when ye will not hear himself speaking so plainly by his inspir'd Evangelist. He has spoken to you already,

ready, and to your Predecessors by his Rod, a very sharp one: he is now speaking to you even by his Rod, though not so sharply; and my earnest Prayer for you is that ye may consider on it, and hear and obey his word, before he take the rod of his Anger, and speak bitter things unto you, which I pray God of his infinit mercy, prevent and avert,

Your reflection upon my earnest and Pathetical begging of you in the name of God, and for the sake of his Glory, in the name of Christ and for the sake of his honour, is unwarrantable: I can produce my warrant for using these words, and if I could find any that could be more moving which satisfies me, and would satisfy any body even the best Ministers or men with whom I have been acquainted & is far from a profanation; pray consider, whether your not making use of the Lords Prayer as he has commanded, be not a corrupting of the Covenant of *Levi*: Pray read and consider *Mal. 2. 7. to 14.*

Ye say my pleading for the Lords Prayer is upon pretence: himself knows whether it be so or not, and I pray God forgive your uncharitableness.

I shall no more press an answer to my General Letter and Queries, since I see ye shunt it as being the work of an Assembly: (tho indeed it be the work of every one of you

you ) And if I had sent it to any of your privat houses ye could not be answerable not to answer me, for upon the matter, your practice tells me what men must believe to be your opinion.

And now I have but two or three words to add : and First, ye tell me, "I am inconsistent with my self, & an imposer of Laws upon the Church, & charge me with a considerable peece of Apostacie, and practical turning my back upon God. And had ye called me worse ( if worse can be ) I do heartily forgive you, though I be torric ye should be instruments of it ; Yet I rejoyce that my blessed Saviour counts me worthy to suffer reproach and ignominy for pleading his cause and pressing your obedience ; for I am sure enough, if I had not written a-  
 gent the Lords prayer as I did, I had not had such Language from you as ye are pleased to propine me with.

If I were of such a passionat humour as your Letter from *Inverness* calls me, and were I writing to a Countrey Gentleman or Civil Court we could not miss but come to down right Scolding. But I consider that I am writing to Ministers of the Gospel, and I hope faithful in many and most things, therefore *mibi tempero, vobis parco* ; I will not offer to repay you in your own Coin; No,

have not so learned Christ, say of me what  
 ye will, and call me what ye please; so long  
 as ye Preach Christs Gospel, I shall call you  
*Calvin* called *Luther*, the Servants of Je-  
 sus Christ. The Apostle *Paul*, and *Luke* the  
 vangelist to do so, teaches me and justifies  
 my meddling. The *Eereans* are commended  
 for searching the Scriptures even when the  
 apostles Preach'd *Acts* 17. 11. and much  
 more may I be allowed to search the Scrip-  
 tures with respect to your Doctrine, who are  
 not infallible; and the Apostle *Paul*, *Col.* 4.  
 and *penult.* desires the *Colossians* to tell *Ar-  
 chippus* ( who was certainly a Pious Mini-  
 ster of the Gospel ) that he should take heed  
 to the Ministry which he had received of  
 the Lord that he might fulfill it; And I de-  
 sire to know, why I, or any Church member  
 may not say the same to a Minister or Mini-  
 sters, Nay, even to the General Assembly:  
 and certainly they are bound to hear me and  
 set me right if I be in a mistake: And it is  
 certain that ye or I are in the wrong, as  
 to the use of the Lords Prayer, and it is ve-  
 ry hard if any single Minister should refuse  
 to be convinced by my *Essay* and General  
 Letter, or convince me by his Answers; nor  
 can you fulfill the Ministrie, without having,  
 at least, equal regard to our Saviours com-  
 mand as to worship, as ye have to Doctrine.

What



What ye say of the Lords Prayer is a Directory, and your writings with respect to your Tongues, people will look upon it as fine canting, so long as ye neither make use of the Lords prayer as an exact Directory, nor as a form: & it minds me of what is written *Math. 27.* before the middle.

Ye discharge me once and again from writing any more to you anent the Lords prayer, and I do not believe that ever Presbytery of Ministers did the like. And indeed it makes me, with grief of heart, call to mind what the Rulers of the Jews said to the Apostles *Peter* and *John*, *Acts* the 4. and 13. I will not give you the answer that they gave to the Rulers. I do not look upon you in the same Category, but considering that they were no Christians and that ye are Ministers of Christs Gospel, there is no body has seen your Letter, or shall see it, but must take offence at it: And if ever there come a day like to these which I have seen, which God forbid, I say again, God forbid, I doubt not but ye will remember and read your Sins in your Judgements that ye durst forbid any man to speak to you of the Lords Prayer.

And now I must tell you, that tho this Letter be directed to you all, yet I know there are some amongst you, who are of my  
opinion

opinion, I except them from any thing that I said, which does not agree with their own sentiments.

Ye tell me ye are *my Souls wellwishers* : Which I doubt not, and for which I thank you, and I assure you in sincerity, that I wish well to your Souls, your Bodies, your Families and all your concerns.

Ye will certainly pardon the length of this Letter, since ye are to expect no further trouble from me, if your return to this do not draw and force it from me.

Ye may, perhaps, think me a *Pedant* for interspersing some Latin Words, now and then, which I would not have done, but I know I am writing to Scholars and better humanists than my self. I shall add no more but tell you; *plus debet quam solvit inops- sed & hac & qua nuper & olim a me in vestris manibus habetis, mea mica est*: And so I remain with all due respect and deference, without Complement, Affectionately and sincerely,

*Very Reverend,*

Your most Humble Ser-  
vant,

H. C. of Calder-

Letter

Letter, Sir Hugh Campbel of Calder to  
General Assembly mett at Edinburgh.  
15th. April 1708; Dated April the 1  
1708.

Very Reverend,

That which occasions my giving you  
trouble of this Line, is, that I  
told, that the Presbyterie of *Inverness  
Forreſs*, have laid it upon their Comm  
ner, to represent the condition of the P  
of *Ardorſeir*, to the Reverend Affem  
And I being the only Heritor of that Pa  
I thought it my duty to tell you, First,  
it is the smallest Parish I know in the N  
of *Scotland*, and the least Stipend, and  
is little less than the third part of the  
Rent, but lyes in so little bounds, tha  
easiness of the Charge with respect to c  
is very inviting, so that the place's

Vacant is what either the Parish, the Be  
tery or my self must be blamed for  
Presbytery knows how oft I intreated  
to plant it, and transfer'd the choise  
man to themselves, upon the condition  
he should make use of the Lords pray  
terminis in publick worship: the Parish  
animously did the like, at length I left  
the Parish to make their own choice

sister, and address the Presbyterie, which  
 I did, and every man of them went with  
 to the last meeting at *Auldearn*, tho' at a  
 distance from them : I wrote at the  
 same time to the Presbyterie, and all the an-  
 swer that they, or I had, was but a Dilator,  
 tending they could not proceed one step  
 without corresponding with the Presbyte-  
 rian within which he liv'd, and some other  
 sisters in the Synod, alledging he was ut-  
 terly a Stranger to the Presbyterie ; His  
 name is Mr. *Donald McIntosh* Minister at  
*Abak*, and truly I never heard any body  
 speak ill of him with respect to his Ministe-  
 rial gifts, or to his Life or Conversation; but  
 the contrary, I could upon good grounds,  
 more for him than I believe his modesty  
 would allow me ; This I will say, that he is  
 far preferable to any Minister in the Pres-  
 byterie where he lives, with whom I am ac-  
 quainted, & I have conversed with them all  
 except one. The business lyes now before you,  
 Mr. *McIntosh* will stand proof against any  
 thing that malice can say against him. He is  
 well known to the Reverend Mr. *Robert Bail-*  
*Minister of Inverness*, & I believe he will  
 give no ill Character of him : And if the  
 office be longer Vacant, let the blame lye  
 where it will, it is neither upon the Parish  
 nor me. And so I hope ye'll order the adminis-  
 tration.

ring of him to that Parish, unless some  
undertake to Lybel him, which I  
none of those who are against the Pl  
of him in this Presbyterie do or w  
Thus, referring and humbly submitti  
affair to your consideration and decid  
remain affectionately,

*Reverend Sir,*

*Your Humble S*

*H. C. of A*

*Attaches Letter, Sir Hugh Campbell, e  
der, to the General Assembly, the fol*

*Very Reverend,*

**T**He inclosed Copy of my Gener  
ret to all and sundry Ministers  
Gospel &c. has been sent  
seen by not a few Ministers; I've  
diffusive to some Presbyteries, and altho  
turn I have, either no answer at all, or  
ring me to the *General Assembly*, which  
ed me to to send it to you, for their  
bation, of which I doubt not, and wi  
rabbly a great honour, or for their Ge  
& *final* answer and determination; whic

vely acceptable, And therefore I intreat, and  
 that most earnestly, that this my Letter to  
 you, together with my General Letter here-  
 with sent, may be communicated to the  
*Right Reverend Assembly*, and that you may  
 not suppress it, as my former Letters were  
 dealt by, by the Moderators of the three  
 last Assemblies, tho the Moderator of the  
 Assembly 1706, was most to blame. If my  
 Letters at this time be not publicly read or  
 that I get not a Categorical answer, I never  
 intend to trouble any Assembly or Presbyte-  
 rian Minister hereafter anent the affair. But  
 I shall be so free as to tell you, that I have  
 Copies of all the Letters which I wrote to  
 the assemblies or to particular Ministers a-  
 nent the use of the Lords Prayer, bound up  
 and ready for the Press, and such answers as  
 I received from any Ministers to them, and  
 this my Letter to you. I design that all of  
 them be Printed in *Scotland, England, and  
 Ireland*, and 'tis like Copies will be sent to  
 the Protestant Churches as far, and to every  
 place with which those Kingdoms have any  
 commerce, and then my business is at an end.  
 But if the Assembly take the affair to their  
 consideration and approve or censure, and  
 return me an answer, whatever it be, I in-  
 tend not to give them any more trouble with  
 my writings. I am very far from designing to  
 disturb

disturb the Church Government, but would gladly have any thing that is a wife, helped. Perhaps, there is not a man alive this day who did more to prevent trouble to, *spoke* and ventured more to support, such as were in a state of suffering for their perswading against the Government before the late Revolution, than my self. Which consideration, I hope, will procure at least so much respect and favour as to have my Letters read and answered, if not more. And so I shall add no more but that I hope you will not, by *long* pressing my Letter, get your self a name which *Herostatus* purchased by an extraordinary, but no commendable action. I should be very sorry that any Minister of your Communion had the like fate. I wish all of you well and very well, and that there be more and more cause to speak well of you, and to make men in love with the Government, to which I am sure the making the same use of the Lords Prayer which the far greatest part of Protestant Churches do, would contribute not a little: and so I remain,

Your Affectionat Friend and Servant,

*Wm. Hall*  
 H. C. of *Salisbury*  
 The

## The Conclusion, to the Impartial Reader:

**N**OW, after you have seen the *Essay on the Lords Prayer*, with my *Letters* ament it, and the answers I had from the Moderators and other Ministers and Presbyteries to them; You cannot but see, that they have said nothing, or nothing to the purpose, and believe that they can say nothing when you consider that I invited, intreated, and, as it were, provoked them to answer: and that I have said enough (tho much more might be said) to convince and leave the party with whom I have to do, inexcusable, for permitting the use of it, as a prayer in publick worship.

Since what is not necessary must be tedious; I shall not in a patherical conclusion resume what I have said, nor add much more at present to perswade such whose error is willfull. Reason may convince the understanding or judgement; but humour, self conceit



ceit, the credit of a Partie, or an undue opinion of mens own attainments. oft times governs and mis-leads the will. Yet the case in hand is so self evident, that I cannot but wonder how all these, and even interest it self, with all their power which is great, could get the better of the broad conviction which it carries along with it. The text (*And he said unto them, when ye pray say, Our Father, &c.*) is plain, as plain can be, and admits of no Commentary, the Literal sense of the words must be understood to be the meaning of them; here is no metaphor or figure; here is no Parable to be explained.

The words, *And he said unto them*, is the same as if it were written; and he commanded them and they did not obey, were to call them the worst of men, considering that he was not only their Master, but God as well as man, to whom they owed absolute obedience without disputing or reserve: nor could they believe him to be so, without obeying his Command for making use of the Prayer, which he taught them at their own earnest desire: But certainly they believed and confessed him to be God as well as man; Now, to say they did so, and did not obey, is a Paradox. The party that I have to do with, confess, and, I hope, believe, that he is God, and assert themselves to be the Successors of

his Disciples. Now to say so, and yet not think themselves obliged to obey his command, as certainly his Disciples did, is a Paradox and a Contradiction. Not doth the distinction, of Lawful and not Expedient, mend the matter; For to say that our Saviour did make a most comprehensive Prayer, in most perfect form, and commanded it to be used in publick worship, the use of which could be at any time inexpedient, is a Paradox. It is true, the Apostle Paul says, *all things are lawful to me, but all things are not expedient, all things are lawful to me but all things edifie not.* 1 Cor. X. 23. How strangely is this Scripture Text misapplied in this case, doth not the Lords Prayer Edifie more than any other prayer? Do not themselves call it, as it is, a summary of the Gospel? and therefore cannot come within the compass of the *All things* mentioned in this Text, which must be understood of things in themselves indifferent: The Apostle tells us elsewhere, that it was lawful for him to carry about a Sister, a Spouse, that is, a wife; and to eat whatever was sold in the Shambles &c. as things indifferent, which were Lawful, but yet not expedient for himself. Again, to say that the use of the Lords Prayer is Lawful and Expedient to some and not so to others, is a paradox; for he who thinks

it lawful and expedient, Sins, if he do not make use of it, And will any man who omits the use of the Lords Prayer, dare to say, that if himself used it, he should Sin; which he must say, or else cannot say, that it is inexpedient, and so lose his excuse for his omission; I would fain know which of the Ten Commandments he Sins against by making use of the Lords Prayer in publick worship.

Again, to say, as some practise, that it is not Lawful and expedient to make use of the Lords Prayer, as a prayer, in his own Parish, where he Preaches ordinarily, and yet that it is Lawful and expedient to make use of it as a Prayer, when he is called to Preach in a neighbouring Parish, is a paradox. To say, that when a man is Minister in one place, is it lawful and expedient to make use of the Lords prayer in publick worship, and when he is transplanted to an other Parish, It is not lawful and expedient to make use of it there; What a strange paradox is this! Since the people are every where desirous to have it made use of. Consider that to be lawful & expedient is the same thing with necessary, & to be inexpedient in this Case, the same thing with being unlawful; And if it be inexpedient, that is unlawful, & consequently if they Sin who make use of the Lords prayer in  
 termin.

*termina* in publick worship, Why do not such as differ from them, if they be the greatest part, admonish, rebuke, and even censure such as make use of it? and if they think there is no sin in the using of it, why do not themselves use it, and so unite with them in that which they think is no sin? and not only with them, but with all the Protestant Churches in the matter of worship, and enlarge their Charity by their Unity, which beside all other arguments, is at present become necessary to preserve us and our Holy Religion?

If Presbyterians were in the same Circumstances now, as they were in the year 1649 which they brought upon themselves by their meddling too much with the Civil Government of the State, which prov'd so fatal to the Excellent and Pious King *Charles I.* and ended in the suppressing of the Government of Church and State, by *Oliver Cromwell*, and put in fear (when King *Charles the Second* was invited home) of being imposed upon, in the matter of worship, as they had been in *Anno 1636*; I say were they in these circumstances, we could not be much surpris'd or provoked, although they laid aside the Lords prayer now, as the Assembly 1649 did then. Some grains of allowance are to be given where Nature gives such strong influences

Consequences ; but it is far otherways ; we have a  
 most Gracious Queen, from whom they have  
 nothing to fear, unless they draw it upon  
 themselves by their obstinacy, in not agree-  
 ing with the Church of *England*, with whom  
 we are now united unto one Kingdom, in  
 point of worship as to the use of the Lords  
 prayer, since themselves acknowledge it to be  
 Lawful, and gave no reason for their not  
 using it as the Church of *England* does. I  
 hope I have proved by what I have written  
 upon the subject, that it is impossible to give  
 a reason for their omitting it ; I have shew'd  
 you what paradoxes and contradictions fol-  
 low upon their practice, with respect to the  
 Lords Prayer, some making use of it & some  
 omitting it, And I think common Prudence  
 should direct them not to build upon a foun-  
 dation of Paradoxes ; and if they do not  
 come (as many of their bretheren have done)  
 to make use of the Lords Prayer in publick  
 worship, Time and experience and the ef-  
 fects which their obstinacy may produce, will  
 make them sensible of, and acknowledge their  
 error, when perhaps it may be too late for  
 their safety, or even for being heard ; and  
 many may be ready to say, *Pudeat, pudeat*  
*Doctores illos, quibus quod ad hanc rem at-*  
*tinget, indocti rectius sapere.*

And now I shall say no more, and indeed I would not have written a line upon this subject, if my Letter to the Reverend Assembly had not been suppress'd, as I have said. Although this Manual was ready for the Press, and sent to *Edinburgh* to be Printed in *September* 1707, yet I stopt it, as I had done formerly, untill I should see what the Assembly this Year 1708, would do; but my two Letters to it have been suppress'd; Therefore since I cannot expect to be heard, I resolve to give them no more trouble with my writings upon the subject; but leave the case to be judged by God and our Saviour, and censured by the Christian World. And after all, my prayer, my earnest prayer shall be, that God may perswade *Japheth*, and that he may dwell in the tents of *Shem*; that all parties of good Protestant Christians may unite and agree in Doctrine and worship, and their practice in both, may be according to Christs Doctrine, which he has so plainly taught, and is briefly comprehended in that excellent short Sum of it given by himself, *Mark XII. 30. 31. And thou shalt love the Lord thy God with all heart, with all thy Soul, and with all thy mind and with all thy Strength*, This is the First Commandment. and the Second is like, namely this, *thou shalt love thy Neighbour as thy self*: there is

none other Commandment greater than these.  
*Luke X. 27.* And he answering said, *Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy strength and with all thy mind; and thy Neighbour as thy self.* *Math. XXII. 27. 38. 39.* Jesus said unto him *thou shalt love the Lord thy God with all thy heart, with all thy Soul and with all thy mind.* This is the first and great commandment, And the Second is like unto it. *Thou shalt love thy Neighbour as thy self.* Compare with *Math. VII. 12.* Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets, and *Luke, VI. 31.* and as ye would that men should do to you, do ye also to them likewise. If these Texts I have mentioned be duely considered, and that the Ministers of the Gospel conform themselves in their practice to them, Presbyterians will certainly find themselves obliged to make use of the Lords Prayer in publick worship as a prayer; for that love which these Texts require to God and our Saviour who is God, will move them to obey our Saviours Command, *When ye pray, say, Our Father, &c.* and they of both persuasions, will see it necessary to forget the bitter taste, they have too long retain'd, of the rough usage they met with from each other by turns, when they

had

had the Chair; and so revive that Charity which is much decayed; altho indeed it may be called *Articulus flantis aut cadentis Ecclesie*, as being the life of true Religion.

But now I shall but say one word or two: The first had been more fitly placed in my answer to the Presbytery of *Inverness*, or rather to the Moderator, for I mett with none of the Brethren that owns his Letter of the 28 *August* 1707 in which he says that "the Spirit of the Lord peremptorly enjoyns his Church and Servants, to stand fast in the Liberty wherewith Christ had made them free.

Now to apply this text as he does, and to conclude from it, that Christ made us free from the use of the Lords prayer in publick worship, must needs be a willful error perverting and mis-applying of the Text. No man of sense (tho never so weak) can think that the Apostle did look upon the Lords prayer as any part of that yoke of bondage in which he would not have them to be again intangled, *Gal. V. 1. 2.* My next and only word which I shall add, is, that I truly wonder, and I believe all except themselves do so, that they who allow no sett Forms by which people might know before hand what they are to pray for in publick, but must dictate, and that *ex tempore*, what people must pray for, should not be content that our blessed



Saviour, who is God, should Indyte to it as he does, in that excellent Form he taugth his Disciples and Successors, but think their own *extempore* prayers, are better w<sup>th</sup> out the Lords Prayer than when conclud<sup>d</sup> with it; Albeit the XI Chap. of Luke f<sup>r</sup> the first to the 14 Verse; their own Direct<sup>n</sup> for Worship; Acts of Assembly of both Kingdoms; and the practice of the Univer<sup>s</sup> Church; even of Presbyterians in Scot<sup>l</sup> before the year 1649, do assure of the truth. Therefore

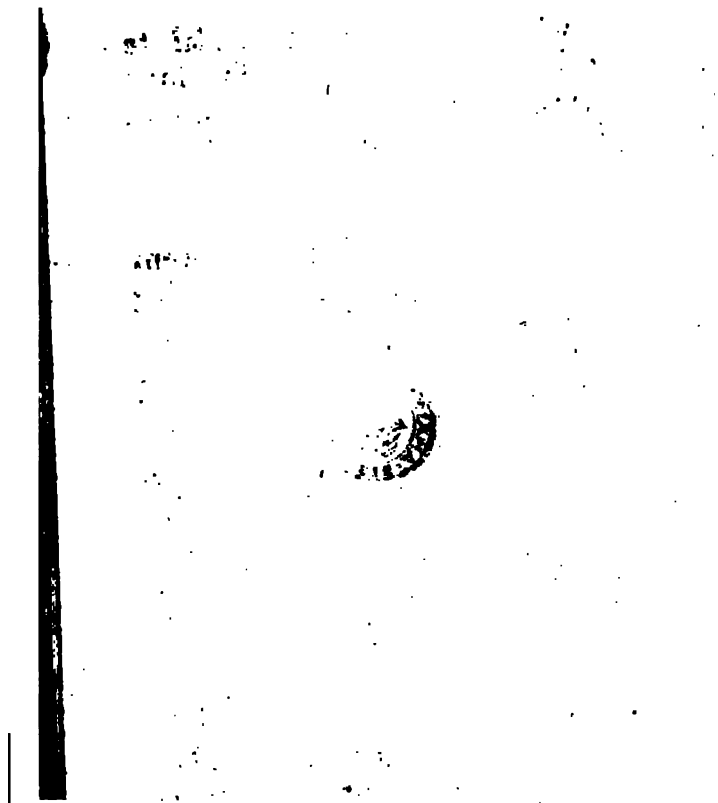
May he, who only could and did open bodily eyes of the born-blind, open the<sup>s</sup> of the understanding, not only of such through their weakness do not, but even these, who are willfully blind, and will see their duty as to the use of the Lords Prayer.

May all the Pastours and Ministers Christs Gospel, whom himself has sent on Labour in his Harvest or Vine-yard, be of one heart and one mind anent the fundam<sup>en</sup>

evailed ) which truly was a Scandal to  
 ristianity it self, so that the Gospel may  
 ve its free course in those Kingdoms of  
*ittain and Ireland*; and our Churches, our  
*rusalem*, may become the praise of the  
 hole Earth.

May Our Gracious Sovereign the Queens  
 ajefty, whom God has appointed a Nurfing  
 other of the Churches in her Dominions,  
 assisted by Almighty God and our Savi-  
 or, and be Succesful in the exercise of the  
 reat power and priviledge wherewith Al-  
 ighty God hath invested Her, even with re-  
 ect to these Churches, for these ends, that  
 Her Throne may be established in Righte-  
 ifness. May a Protestant Succession of the  
 oyal Family never fail, but continue to the  
 orlds end. Almighty God grant Her Ma-  
 jesty a long, long, and prosperous Reign.  
 lay Her Great and Good Name never Dye,  
 it be remembered and Celebrated with Ho-  
 ur by late Posterity till time shall be no  
 ore. *Amen.*

F I N I S.



AN  
ESSAY

ON THE

*Lord's Prayer,*

BY

Sir HUGH CAMPBELL

OF

CALDER.

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*One of his Disciples said unto him, Lord, teach us to Pray, as John also taught his Disciples. And he said unto them, when ye pray, say, Our Father &c. Luk: XI. 1, 2.*



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*Edinburgh, Printed by Mr. Andrew Symson, 1704. and also Reprinted by him 1709.*



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T H E  
Preface.

**H**AVING frequently discoursed some Moderat, Pious and not unlearned Ministers of the Episcopal Perswasion anent their Constant use of the Lords Prayer in Publick Worship, I must acknowledge they gave me such Reasons, and proposed such Arguments to justifie their Practice in that point, as I was not able to repell. This made me resolve upon a more exact enquiry, by discoursing with Presbyterian Ministers as I had occasion, and considering what I had seen written by any of them upon that Subject; But could not find they had said or written any thing that could so much

as excuse their omission of that part of Divine Publick Worship; but rather find them blamed for it, not by those only who differ from them in point of Government, but by others not a few of the Presbyterian Communion. And being unwilling that Divines, hinde Orthodox, should continue in a Difference of Opinion, in a matter of so great concern, I came, not without some Difficulty, to a resolution of writing these few sheets; that by offering to the Impartial consideration of the Presbyterian Ministers and Judicatures, the Reasons and Arguments that occur'd to me, I might either convince them of their mistake, or give them occasion, if they can, to vindicat themselves, and satisfie many good serious men, who take Offence at their Omission.

But before I enter upon the Detail of these Reasons, I would advertise the Reader, that it is not my purpose to fall to profound Reasoning with the Learned of the Partie, I have to deal with; I am sensible enough of my Weakness and Insufficiency for such an undertaking; being a man of very little Learning, and in the course of my life not much conversant in the nice debates of the Schools, and subtile Superfine Metaphysical Distinctions of the Men of the Gown, which have almost eaten out the Bowels of Religion, and destroyed

destroyed the Life of it, Charity. Besides I was well aware, that I should ( in that Case ) be liable to variety of Censure & Misconstruction. Nor indeed could I ever have prevail'd with my self to expose my poor Sentiments to the view of so Ingenious and Learned an Age, were it not that I thought no man could be blamed to contribute modestly what he could in a Cause of so General concern and universal influence; that there is no Christian but should find himself concerned in the one side or other of the Question. God does not always use the greatest and most likely means; but often makes his power appear in the weakest. If these Inartificiall and Unpolish'd Lines, having nothing else, yet I trust they have the power of Truth, and the Honesty of a sincere intention to recommend them to your serious Consideration.

OF



OF all Prayers, we have great reason to think the *Lords Prayer*, as we commonly call it, to be the most acceptable Prayer unto God; that we can use: and though we may use others to that, as our several occasions may require; yet to think better of any other of our own devising, than of that: or so to be in love of our own Forms, whether set or sudden, as to omit that in our Devotions, whether publick, or privat, cannot be less than Blasphemy, and Sacrilege in a high degree. And then to say, that it was not intended by Christ for a Form of Prayer; to be used *verbatim*, as it is set down, but I know not for what, is so ridiculous, and contradictory to the Text it self, and to the practice of all Christians of ancientest Times; that we may as well allow of Papists to say, That when Christ enjoyned *Drink ye all of this*: he meant the Priests only, and take it for a sufficient excuse of their abominable Sacrilege, in bereaving the People of the Cup, in the Administration of the Sacrament. *English Annot. on Psal. LXVII. Verse 1.* Printed London 1657.

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AN  
ESSAY  
ON THE  
*Lords Prayer.*

OUR Blessed Saviour, in that most admirable abstract of the Christian Law, he delivered to his Disciples from the Mount; gives them his particular Direction concerning *Prayer*; a most necessary and indispensable Duty, incumbent on all his followers, and the surest mean to obtain from heaven all necessary blessings, Spirituall and bodily, Temporal and Eternall.

Among

Among these, we have two ex-  
 Cautions very necessary to be observed  
 in their privat Prayers, which are here p-  
 arty spoken of. The first is against *vain*  
*ty*, where he enjoyns us to be as pri-  
 vate as possible. The second is against *vain*  
*titions*; where, as a remedy, he pres-  
 us a most Concise, the ( in the mean t-  
 a most Comprehensive and perfect P-  
 of privat Prayer; Wiling us to omit no-  
 that is virtually included therein, at  
 say nothing but what is agreeable to  
 Patern. And I might have called it a P-  
 of Prayer, which its being a Patern ca-  
 hinder. For the words, if you'l consul  
 Originall, you'l find, may be read  
 ways without contradiction.

In the XI. of *Luke verse 2.* in an-  
 to his Disciples, who desired him to t-  
 them to pray as *John* also taught his D-  
 ples; He directs them to the use of that  
 ry same Prayer which formerly ( on  
 Mount ) he had prescribed as a Pater  
 privat Prayer. And now enjoyns the  
 use it, not as a Patern only, but as a P-  
 in the Publick Prayers of the Church;  
 therefore he sayes not here as before on  
 Mount. *After this manner pray ye.* But  
 positive, *when ye pray say. q. d. T-*  
*the Mount I formerly delivered a Pat-*

of Prayer; to which I will'd you and all my followers to conform your selves in your privat Devotions; so as not to ask any thing but what is therein comprehend- ed, nor omit any thing which is therein included: But you ( and what I say to you, I say to all your Successors ) in your Publick Prayers, in the course of your Mi- nistrie are to say *Our Father* &c. as the summ of all your other Publick Prayers. And thereby you are to pass from what through weakness, you happen to say amiss, and add what through infirmity, you happen to omit. For when you put this Prayer to my Father ( in that very Form I have now prescrib'd you ) in my name, and with the necessary Graces and Aids of my Spirit, the faults and defects of your other Prayers pro- ceeding from weakness and infirmity shall not be imputed to you.

That the Disciples desire was to be taught a form of Publick Prayer, and that our Saviour gave them this Form, to be used by them or their successors in Publick, is what the following reasons make very evident.

1. It cannot be supposed that they who had been Christs Disciples so long, and be- lieved him to be the true *Messia*, and the only Mediator betwixt God and man; by

whose Mediation, Death and Intercession their Persons, Prayers and other performances were to be accepted: That they who convers'd dayly with him, and heard him Pray and Preach, and saw him confirm his Doctrine and prove his mission by manifest Miracles: By all which he designed, in particular, to fit and prepare them to be his messengers to Preach his Gospel; It cannot (I say) be suppos'd that they did not pray in private or had not learn'd to offer up their desires to God, by the help of his spirit in the name of Christ, with the humble confession of their Sins, and thankful acknowledgement of his mercies. Which is the description of Prayer (and a very good one) given by the Assembly of Divines at *Westminster* in their larger Catechism; and approved by the General Assembly of the Church of Scotland Anno 1647.

2. It is not to be thought, that the Disciples, to whom but a little before, Our Saviour had prescribed a perfect pattern of Private Prayer, in his Sermon on the Mount, should now again ask him how to make their private Devotions. No, certainly that would not have been a Question pertinent enough for the Disciples of Jesus, nor can any think so meanly of him, without doing him Injury.

3. The Disciples desir'd our Saviour to teach them to pray even as *John* taught his Disciples, Now 'tis certain that a Form of words was all that *John* could teach his Disciples: For the sincerity of <sup>Aims</sup> ~~Aims~~, the purity of affections, the holy impressions of the greatness, goodness, purity, and Holyness of God, the humble and low thoughts of themselves, the sense of their sins and necessities, and Faith in the mercy of God through *Jesus Christ* ( all which are necessary for the right performance of the duty of Prayer ) were not of *John's* giving: For God only can give, and know where these qualifications and Graces are.

4. Our Saviour's answer to his Disciples, puts it beyond all doubt. For he says not here to his Disciples, as he said in his Sermon on the Mount: *after this manner pray ye*, but ~~say~~ which *Montanus* renders *Dicite*, in our language *Say Our Father &c.* Now 'tis agreed on by all Divines, that the Literal sense of any Text of Scripture, if it be not contrary to the Analogy of Faith, is the true sense: and I think none doubts that the literal sense of these words *when you Pray, say, Our Father &c.* is when ye pray make use of this very Form of words. And will any Christian have the Impudence to say, that this sense is contrary to the Analogy of Faith?

The import of the word *oratur*, which *Monimus* renders *DUM ORATIS* When ye pray, is here also to be considered. As if our Lord had said, when ye pray, continue and cease not, untill ye have Pray'd in the words and Form I give you; *Our Father* &c. and (which deserv'd to have been considered as a particular reason) the Practice of the whole Christian Church, in all ages and places of the world, confirms this sense. Nay, and the constant practice of the Presbyterians in *Scotland* untill the year 1649. For till then they were all in use to conclude their publick Prayers, with our Lord's Prayer. And of this I my self was a witness, when I was at the School of *Forres*, and had learn'd my Grammar. *Forres* was then, as it is still, the seat of the Presbyterie, and that Presbyterie was then as eminent and well respected with the Presbyterian Church, as any Presbyterie in *Scotland* this day: and indeed at that time, there was not the face of an Episcopal Church in this Kingdom; the Assembly in the year 1638, having not only turn'd out all who adher'd to Episcopacy, but Excommunicated all the Bishops in *Scotland*, and in this they were more unanimous, than in any case I know: and yet I heard every man of the Presbyterie of *Forres*, conclude his

Prayer

prayer, with our Lords Prayer, as oft as they Preach'd, not on the Lord's day only but also at the meetings of the Presbyterie on other days.

If it be enquired, how they came to abandon this Christian Custom in the year 1649? I shall give you, what account I had of it from some men, as pious and learned as any I overtook and fell acquainted with, of them who had been members of the General Assembly 1649. which taketh as follows.

There was one in the Assembly of more than ordinary credit among them, who with more Zeal than knowledge, told the Assembly, that in times of popery there were few prayers used but the *Lords Prayer* and *Ave Maria*; and that the greatest part of their Devotion consisted in the oft repeating of these, and that many as yet (especially the Commons) made use of no other Prayer, which they repeated by rote without understanding or Faith, to which they were very much encouraged by the Ministers their concluding their publick worship with the Lord's Prayer. And, therefore (said he) it is my opinion that the Assembly, by an Act, discharge any more use of this Prayer, in publick as a Form. The man that spoke was, as I have said, of more than ordinary Credit among his brethren; so that

they



they easily comply'd with his Overture, and order'd the Moderator to form an Act to that purpose. This he essay'd to do once and again: But at last told the Assembly that he could not find Language or words for such an Act as would undoubtedly displease all the Protestant Churches abroad, and a great many friends as well as others at home. That therefore it was his humble advice, if the Assembly had a mind to lay aside the publick use of the *Lords Prayer* that the Ministers who were members of the Assembly should first forbear it themselves, and should (when they went home) acquaint their brethren, at the first meeting of the Respective Presbyteries, that it was the will of the Assembly, That the publick use of the *Lords Prayer*, which was formerly practis'd, should after that day be universally forborn in all the Churches of this Kingdom. The greater number easily agreed to this Overture, as that which would give least offence. 'Tis certain that many of the Ministers were much displeas'd at the passing of this resolve, tho, for peace sake they comply'd with the greater number. And my informer told me this story with great regrate, but thought not the matter of such importance, as for it to divide from his brethren mett in a General Assembly.

bly. Truly he would have been too wise, who could preface what happened the next year.

Let the Impartial Reader judge if there was here ground sufficient ( tho' what vvas alledg'd had been true ) to vvarrand so very material a change in the publick vvorship of God, contrary to the very expresse command of our Saviour, and the constant practice of the Catholick Church in all Ages; but I cannot omit to make the following remark on it.

The Assembly which laid aside the publick use of the *Lords Prayer*, vvas, ( I may say ) the last compleat Assembly that has been in *Scotland* to this day: For *Oliver Cromwell* and his Officers for the most part, and others vvho met in the Parliament house of *England*, and call'd themselves a Parliament, took offence at the General Assembly's treating vvith and calling home the King. When *Cromwell* therefore had over-run *Scotland* in the year 1650. he sent his Orders, to General *Monk*, that he should suffer no General Assembly to sit in that Nation. In obedience to which Orders, General *Monk* sent Colonel *Lilburn* with some Souldiers to raise the General Assembly in the year 1650 as soon as they were met. The Colonel commanded them to go vvith him to

the General at *Dalkeith*, and when he had brought them as far as the *Burrow-muir*, told them he had Orders from General *Monk* to discharge their meeting any more in an Assembly, that they were now allowed to go home, but (pointing with his hand to the *Burrow-muir*) said, *Gentlemen if ye will have any more such meetings, ye see what they may end in.* So there were no more Assembly's from the year 1649 to the year 1689. 'Tis true, at the late Revolution which happened, Episcopacy was abolished, and the Government of the Church put in the hands of some few surviving Presbyterian Ministers. But such of the Episcopal Clergy as submitted to the Government of the State, which was then set up, were continued in their Posts, and exempted from Presbyterian jurisdiction (except in the cases of insufficiency &c.) and continue so to this day, with greater encouragement, and liberty than was first given them: These (I say) not having place or vote in the Presbyterian judicatures, their Assembly's cannot be reckon'd full and compleat as wanting the representatives of so considerable a part of this National Church; nor the Presbyterian Government fully established to this day, nor do I expect to see it in haste. I'm sorry there should be  
such

such ground to say, that the use of our *Lords Prayer* in publick worship, & other General Assembly's for Government, seem to be laid aside much about the same time, that people are apt to think, and some do observe, that as the General Assembly *laid aside the Lords Prayer, so our Lord, who compos'd and commanded the use of that Prayer, laid aside the General Assembly.* And who knows but if they still discontinue the use of it, the same Lord may lay them aside again, before they be fully established.

But to return to the Subject, Let it be considered. 6. That since doubtless, the Disciples of *John* made use of that form of Prayer he taught them, May it not seem very strange, that any who pretend to be the Successors of the Apostles, the Disciples of *Jesus Christ*, should decline to use that Form, which their great Master himself compos'd, and commanded to be used? I cannot discover any shadow of Reason for this Omission. I'm sure ( and very sure ) they can find no Precept or Warrant in all the New Testament for it. But on the contrary ( as hath been already said ) an express command for the use of it, in these Words, *when ye Pray say, Our Father, &c.* Add to this, that *John* the Baptist acknowledges, that our Saviour was greater than he,

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that

that he was not worthy to loose the latchet of his Shoe ; that ~~he~~ while baptized with Water, our Saviour did baptize with the Holy Ghost. Is it not then very evident, that a far greater respect is due to the form of our Saviour's Composition, than to that of *John's*? The form of Prayer which *John* taught his Disciples is lost. But our blessed Lord's Prayer, is by his special Providence still preserved and recorded once and again by the inspir'd Evangelists ( no doubt ) for the use of his Church to the end of the World. Now I would gladly know, why the Spirit of God would have directed them to do so, and to record, not only the Command it self, but the occasion of it, if any Minister, or Society of Ministers may, when they please, lay it aside so as never to use it. No meeting of Ministers or G. A. has ever said, or dare say, that they do it with a *non obstante*, i. e. notwithstanding that Christ Commanded it to be said, which they must do ( as the Pope and his Conventicle did in another case ) or confess they are in the wrong And may Almighty God set them right, and as a proper mean to make them so; I shall set before their Eyes that perfect Form of Prayer, which their great Lord has commanded them to use, and intreat them seriously to consider the

Excellency

Excellency of it, with respect to its Author, Matter and Method.

**O**Ur Father which art in Heaven, Hallowed be thy Name, Thy Kingdom come, Thy will be done as in Heaven, so in Earth: Give us day by day our daily Bread: And forgive us our Sins ; for we also forgive every one that is indebted unto us: And lead us not into Temptation, but deliver us from Evil,

Consider how fit and apposit are all the Words and Expressions of this most perfect Form : Such as no humane compofure ( tho' made by an Assembly of the best Divines, for the use of the Church in publick Worship ) can come in competition with it ; far less the extemporary conceptions of single Ministers. The excellency of all other Prayers consists in the nearest conformity to it. It is adapted to the necessities and wants of all mankind, and comprehends all that's necessary for Soul and Body, for privat persons or publick Societies, for Church or State. In short, 'tis a Sum and System of all Divinity, considering that 'tis to be put up to God the Father, in Name of God the Son, by the help of God the Holy Ghost, by whose motions

to

light, rais'd to the greatest possible height  
 And hence it is, that we are cheer'd  
 to submit to his Will in our Afflictions  
 and readily to do his Will in all his com-  
 mands; and that with an Heavenly  
 joy to his Service, wherewith the blessed  
 Angels of his pleasure are inspir'd. And in  
 knowledge of his absolute Dominion  
 over us, and our dependance upon  
 who is God All-sufficient, we are taught  
 the fourth Petition to pray,

*Give us day by day our daily Bread.*  
 All necessary temporal mercies, which  
 ought to look upon as his Gifts, and  
 as the acquiescence of our industry and la-  
 bor or the Donatives of our Parents and friends  
 for these are but Instruments and means  
 which God conveys them to us. We are  
 taught nor warranted to pray for  
 but for the supply of our necessities  
*by day.* and are oblig'd to rest chear-  
 upon God for, and to be contented and  
 pleased with, the measure and portion  
 the good things and comforts of this  
 which he thinks fit to bestow upon  
 the use of ordinary lawful means.  
 because we are apt to neglect or misim-  
 the mercies, spiritual or bodily, he  
 stows upon us, and thereby sin against  
 we are therefore taught to pray,

*And forgive us our sins,* which petition our Saviour hath taught us, will not be granted, but on condition of our Repentance, faith and amendment, and particularly of our *Forgiving those who sin against us.*

And therefore we are to forgive our enemies, so that we may be able in sincerity to profess to the Almighty God, that we do so: And that we may not be encouraged to sin, by God's pardoning us, we are taught to Pray,

*And lead us not into Temptation.* i. e. that God would not suffer us to be overcome by the many temptations to sin, we layly encounter with, from the Devil, the World, and our own corruption. But that he would *Deliver us from all evil,* Sin and judgment.

I needed not give this short Paraphrase, since the Assembly at *Westminster* has given a far larger one and a better, in their Answer to the severall Questions, which relate to the Lord's Prayer. And seeing I have mentioned this; it will not perhaps be amiss, to improve it as a new argument to persuade the next *Scots* Assembly, to restore to the Church the publick use of our Lord's Prayer. May they then consider,

7. That, without all doubt, the Divines met in the Assembly at *Westminster*, made  
use



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use of the Lord's Prayer in their public worship : were it not so, they could not have proposed their Questions in the manner we find them. It is not to be thought they could have said, *What doth the Face*, and again *What doth the Conclusion to the Lord's Prayer teach us ? What we taught to Pray for in the first Petition* and so of the rest, had not they themselves Pray'd in the words of this Prayer, meant that others should do so too. Otherwise they meant to impose upon the world by making us believe they did, what they did not: to say so, were to reproach them. But tho perhaps the Authority of an English Assembly may not have such influence on this Nation ; yet one would think the Authority of a Scots General Assembly could not be so easily resisted ; and 'tis known, that the *Westminster Catechism* were ratifi'd by the General Assembly of Scotland Anno 1647. and accordingly the Lord's Prayer was said in all the Churches of Scotland : and tho' the following Assembly may not possibly judge themselves tyed to observe all the Acts of a preceeding Assembly yet it look'd not like the candour of so reverend a Judicature, in a clandestine manner to discharge so material a part of Divine worship, which besides the approbation

the whole Church of God in particular been so lately approved by a General Assembly of this Nation. Had they had reason enough on their side, why might they not have forbidden the publick use of the Lord's Prayer, by an Act, containing the reasons of their prohibition? But the true Reason of their under-hand-dealing, is ( as I've told before ) they could not contrive an Act for that purpose, which would not give just ground of offence to all parties of Christians, friends as well as foes.

8. The originall Commission given by *Jesus* Christ to his Apostles, and by them transmitted to their successors, the Ministers of the Gospel, to the end of the World. *Go teach and baptize all Nations, in the Name of the Father, Son and Holy Ghost, teaching them to do whatsoever I have commanded you,* contains evidently an indispenfible obligation on all the Ministers of the Gospel, to make use of the Lord's Prayer themselves, and to teach others so to do: For I have already prov'd beyond contest, that our Saviour commanded his Disciples to make use of his Prayer in publick worship; And consequently their Successors were to do the same; for he concludes his Commission with a promise to be *With them to the end of the World. i. e. with them*

their Successors in all time coming. I wish that Reverend Assembly which laid aside the use of our Lords Prayer, and all who yet approve of what they did, had considered this better. How can they pretend to be faithfull to him who sent them, when they have so little regard to a part (and that a weighty part too) of the Commission they have receiv'd from him? when they are so far from teaching others, whatsoever he commanded them, that they themselves persevere in an avow'd disobedience to one of his special Commands, a Command which (no doubt) is in part a fulfilling of the Prophecy *Is. 54. 13.* That in the Gospel times all should be *taught of the Lord*; Are we not then, in a very particular manner, *taught of God*, when we learn to address our Heavenly Father by a Form compos'd and prescrib'd us by his only begotten Son? And may not they be said (in so far) to refuse to be taught of God, who will not make the proper use of that Divine form?

9. *God is Love*, and so loved the world, that he sent his only Son to it to dy for it, that whosoever believes in him may not perish but have everlasting life. The Son of God so loved the world that he gave himself for it, came to it, and led a life of trouble in it, and took a great deal of pains to instruct it, Was

Was it not his Love that made him do so; that he might gather a Church to be his Mystical Body, and his spouse with which he is in Covenant, and loves with an everlasting Love? Were not his Doctrine, his Sermons, and his composing this Form of Prayer, the effect and tokens of his Love, who is the Bridegroom of our Souls? and can they be innocent who make not that use of his Love-tokens he commands? How would an earthly bridegroom take it, if his bride should refuse to make use of his Love-tokens, or keep in her pocket any ornament he designed for her head? And is not this Love-token designed to be convey'd to the ear by the Ministers of the Gospel and lay'd up in the heart, to keep us ever in mind of the matchless Love of the bridegroom of our Souls? Is not our Lord's Form of Prayer a talent bestow'd on his Church for publick use, and for that end given to his Disciples and their Successors, and recorded in Holy writ once and again? And will he be well pleas'd (think ye) that so valuable a talent be, as it were, clos'd up in a Napkin, and his Church deprived of the publick use of it?

I am no good *Catechist*, and should not disdain to be reckon'd by pious and Learned Ministers among the *Catechumeni*, yet I will

with him, and discours'd him often, and at length concerning the Church of *Geneva*, and from him I had the above written account. And not from him only, but from several others, who add, that it can hardly be believed there, that the *Scots* Presbyterians, who had the beginning of their Reformation from them, omit the Lord's Prayer in their publick worship. And when they are again and again assured it is so, they bless themselves, and say, *Can these Presbyterians be Christians?*

5. The *Westminster* Catechism tells us, that the Lords Prayer is the special rule to direct us in Prayer i. e. 'tis the best Directory. Why then did the *Scots* Assembly in the year 1649. make an other Directory? in which they omit that clause, for which our Saviour expresses a greater concern ( at least takes more pains to make us mind it ) than any thing else contain'd in his Prayer, as being most contrary to our Nature, since man's lapsed Estate, viz. *The Forgiving of our Enemies*, which is amongst the hardest duties in Christianity, and therefore he inserted it as a condition, without which our Sins cannot be forgiven: and prest the doing of it in the two next verses; where he tells us, that except we Forgive our Enemies, neither will our Heavenly Father forgive us: And

ve forgive our Enemies, our Heavenly  
 her will also forgive us: Understand this  
 t, as flowing from a Principle of faith in  
 rifts merits, commanding our obedience,  
 l joyn'd with all other Graces necessary.  
 6. The *Westminster* Catechism ratify'd in  
 : *Scots Assembly Anno* 1647. says, That  
 : Lords Prayer may be used as a form of  
 ayer. Why then do not the Ministers  
 w act according to the Doctrine in the  
 ne Catechism? What new light, or rather  
 at Darkneſs is it, that made the Assembly  
 49. and all the Presbyterians since that  
 ne, omit the use of the Lords Prayer, and  
 ntinue to do ſo? Can any man reconcile  
 at Doctrine and their practice? 'Tis more  
 an I, or ( as I believe ) any man elſe can do.  
 irely the Doctrine of omitting it, was broach-  
 in an hour of Temptation.

7. Is there ſo expreſs a warrant in Scripture  
 r Infant Baptiſm, or for the change of the  
 Sabbath from the laſt to the firſt day of the  
 eek, as there is for the uſe of the Lord's  
 ayer in the publick worſhip? Not, but that  
 here is certainly ground enough for theſe  
 awn from the practice of our Saviour & his  
 poſtles, handed down to us by the Doctrine  
 id practice of the Church in all Ages; and  
 is certainly a duty to practice them: but the  
 ominand in the caſe of the Lords Prayer is  
 much

( 34 )  
much more positive and clear, and the Doctrines and practice of the Universal Church (except the Presbyterian Church in Scotland) is the same with relation to it: Why then do not the Scots Presbyterians practise that which is more clearly commanded? Is there so clear a warrant, nay is there any precept or practice to be found in Scripture for *Lay-Elders*? If I be, I cannot find it, tho, ( I'm sure ) I have taken a great deal of pains to see if I could.

8. Can any man shew me from Scripture so clear a warrant for the several Classes of the Presbyterian Government in Subordination to another, and for appeals from the lower to the higher, till it come to a National General Assembly? No, but by consequences, of them wide enough and far fetch'd. Why then do not the Reverend Ministers and Moderators, who stamp a *Jus Divinum* on the Presbyterian Government, allow the same liberty to the use of the Lords Prayer in Publick Worship; when it is evidently a duty expressly commanded by him who is God as we are man, in whom, it pleased the Father the fullness of the Godhead should dwell bodily; therefore a duty which has an undoubted *vine Right*. We find no command in Scripture which says, Meet in Kirk-Sessions, Presbyteries, Synods and General Assembly's; Let every Minister have a Ruling Elder to go along with him to every Presbytery. L

Ministers of three or four Presbyteries meet together in a Synod, And let two Ministers with a Ruling Elder from each Presbytery in a Nation, meet in a General Assembly. But you'll say, that is referred to, and done by the prudence and concert of the Ministers among themselves; Well, be it so; But the making use of the Lord's Prayer is not left to their prudence and discretion, but is given them with an express command, when ye pray, *Say*.

9. Why do all Presbyterian Ministers teach their Children when they are young, to say the Lords Prayer, & when they are adult, if any of them happen to become Ministers, teach them that they should not say it? Alas! Do they think that our blessed Lord's form of Prayer is fit only to be said by Children and Boys? Is it possible they can think so? I hope not, I never heard any of them say it, but 'tis *vox operis*.

10. Is there not ground to conclude that the General Assembly 1649. who laid aside the use of the Lord's Prayer, and all that have followed their dictats since that time, neither are nor were fully convinced, that the use of it in publick worship, is either unlawfull or inexpedient? Otherwise, Why did not that or any subsequent Assembly make an Act discharging the use of it? Why do not the Ministers as they have occasion, Preach against



the publick use of it? Do they not take notice in their Sermons, of matters not so important, or of so universal concern?

1. The Lords Prayer is a part of his incomparable Sermon on the Mount: And certainly Ministers should make that use of it, which our Saviour appoints, as well as they make the proper use of the rest of the Sermon. Can they divert the proper use of the one more than of the other? I think not. And our Saviour tells plainly what the proper use of his Prayer is, in these words *when ye Pray, say, &c.*

12. Will any General Assembly say they are not concerned in that Command, *When ye pray, say?* I hope not; but if they should, the answer is ready; They are not then concerned in the Commission *Go teach and Baptize*: For both the said Command and Commission were given by our Saviour to his Disciples when there were none present with him but themselves: And in the Commission they are injoyn'd to teach all Nations whatsoever he commanded them, among which *When ye Pray, say*, was one very plain command. May not Ministers then, who defend their omission of the commanded use of our Lord's Prayer, seem at the same time to dispute themselves out of their commission.

There was a great zeal and noise made, betwixt the year 1641 and 1650. to bring these

these three Kingdoms to an uniformity in Publick worship, one party setting up for the book of Common Prayer, and the other for a Directory & lying aside of all forms. Now, wherein can that uniformity consist, that admits of no Form, no more of that of our Saviours composing and commanding? Uniformity in worship can never consist in a diversity or different manner and method of Praying; that while the best-qualified Ministers make their Prayers in as near a conformity to our Lord's Prayer as they can as to the matter and method, with a Preface, Petitions and Conclusion &c. Others should make their Prayers without any methods at all, and for matter half Preaching and half Praying, or rather more Preaching than praying. Far less can this uniformity consist in young men their abounding in their own sense, and sometimes using expressions, which no man can make sense of. Some speaking what they understood not themselves, others what none of their hearers understood, better than the Commons do the Popish worship in an unknown tongue. I could give instances of such tripping Impertinences, and name the Persons, but I spare them. Now, do not such men stand in need, if not of an ordinary form, such as other Churches use, yet at least of our Lords Prayer, that by concluding their own Prayers with it

they may thereby be restricted and extended to what is contained in it? Should they not also be obliged to make use of it for a pattern, which they should follow in their own Prayers both as to matter and method?

But now I fear I've said too little by saying too much; For certainly the reading of the first two verses of the 11th of *Luke*, which contain the Command it self and the occasion of giving it to the Disciples, would be sufficient to convince Ministers, that to conclude their Prayers with our Lord's Prayer, is not only lawful, as all acknowledge, but expedient, and a necessary Duty; Were it not that Men are pre-engag'd to the Interests of one party, and fill'd with prejudice against the other, which makes, that tho' they cannot but see, that they have already gone so far out of the way of their Duty; yet they cannot see nor find the way to return to it; yet I will inreat their patience till I have proposed a Question or two more, and answer'd a few Objections.

1. Are you, or any of you so averse to the concluding your prayers with our Saviour's Form, that ye could chearfully suffer persecution in your Person and Goods, rather than to do so? I hope not; for I do not find a promise in all the Book of God, upon which ye could fix your Faith, in hope to be supported upon that account.

2. Should the Queen's Majesty desire Her Secretary write to the General Assembly, to tell them, That according to the Confession of Faith, say'd by a Generall Assembly in Scotland, is not only lawful for Her, but Her duty to take care that the publick Worship of God be rightously perform'd. And therefore since She acknowledged that the making use of the Lord's Prayer, as a Prayer, is lawful & that all the Established Churches in Christendom, whether Episcopal or Presbyterian except in Scotland, think it necessary. Should He (I say) command or require you to show their Example: otherwise she would want a full Toleration to the Episcopal ministers, who will do it, to set up meeting-houses, and preach in every Parish in Scotland. And for their encouragement, she would divide the bishops-revenues among them for some time: and find no fault with such of them, as should possess themselves of Vacant Churches: I would be not comply with Her Majesty's command to prevent Her doing so?

3. If Her Majesty should require your obedience in the foresaid case, upon a far less fortification; Only of withdrawing from you the Protection of the Law in civil matters; that is; whoever pleases to pay your Stipend & other Debts might do it; but that she would

would discharge to grant Letters of Ho-  
 nor any other sort of legal Diligence in  
 suitors, to compell your parishioners or El-  
 der to make Payment, would ye not obey.  
 And it is a wonder that some have n-  
 Her Majesty on some such measures; I  
 has, as she ought a very great veneration  
 that divine form of Prayer: and joyne  
 reverently and devoutly, as with the old  
 black Prayers of the Church, so especially  
 that of our Saviours composing.

And now I shall answer some few Ob-  
 jections, though they be of so little weight  
 inconsiderable, that they do but discover  
 the weakness: And to tell what the  
 just will, at the same time, justly reprove  
 and sufficiently expose them.

1. 'Tis objected by some, that because  
 we make an Idol of our Lord's Prayer, that  
 it should wholly be laid aside; as *Hezekiah*  
 only laid aside, but broke the brazen Sea  
 which *Moses* had made at Gods Command  
 it not strange that men should be so wil-  
 ling to contrive and vent so idle a fancy: ye  
 it is generally insisted on. I answer t-  
 are but two sorts of Idolatry: the  
 when Prayers are said to, or undue respect  
 upon any material or bodily thing, such  
 as the *Golden-Calf* and the *Heathen Idols*: and  
 that, the publick use of the Lord's Prayer  
 not be reduced.

2. When we love or respect any thing, so not in our hearts, so as to prefer it to our duty to God, we are said to idolize it; Thus Covetousness is called Idolatry. But neither can the Lord's Prayer be call'd an Idol of this sort, being that by which men are taught to forsake all Idols, and to pray against all Idolatry. And on this account as well as others, a very high esteem is due to it. How can we be said to prefer that to our duty to God, the commanded use whereof ( and for his only I plead ) is one of the great and necessary duties we owe to our Heavenly Father?

As to *Heliab's* breaking the brazen Serpent; he had infallible inspir'd Prophets to direct him: And tho it had not been so, yet the offering sacrifice to it, which was expressly forbidden by the Law of God, the Law it self was sufficient warrant to him for what he did. 'Tis true there's no gift of God so sacred and Divine but may be abused: ( and 'tis this abuse I take to be meant in the objection ) then this can never take away the use of what our Saviour commands. Were it otherwise, our Saviour who knew what use should be made of his Prayer, would certainly have told his Disciples and their Successors that it should be us'd no longer, than till such and such abuses of it happened. Add to this, that if the abuse of any thing, which is not in it's own nature

indifferent

indifferent, should take away the use of it, we should be obliged to part with all temporal mercies and worldly comforts; for all of them are by most part of mankind abused by Drunkenness, Gluttony, and Vanity: May all the means of Grace, which God hath afforded us, are by the greater part of mankind, ill or so little used, that they become to them eventually, occasion of greater Damnation. And so the objector's Argument is as concluding against the Reading of the Scriptures, Preaching, Catechizing and all Ministerial duties, as against the use of our Saviour's Form of Prayer in publick Worship. But no Christian will admit of these consequences: Therefore the Objection can have no force.

2. There was a young man who discovered a great deal of Ignorance by saying, that the Disciples were then but ignorant Fisher-men, & needed a set form of Prayer, when they asked it, But he did not consider what he said: For the Disciples had been a considerable time in Christ's company, & had been sent abroad to preach the Gospel: And it was after their return, he taught them this Prayer, which suits and meets with the condition of all mankind. And questionless before they went out to Preach, they were better qualified, than the objector could pretend to be, tho he thought he had no need of our Saviour's form: But he deserves no other  
 Answer,

but to pity his ignorance, which appears to be very great.

And now, after that I had very near finished what I intended to write, and had little or nothing to add: a small Tractate, entitled *The Lord's Prayer vindicated and asserted against the objections of Innovators and Enthusiasts*, came to my hand, which seems to be done by a learned Divine, not only Protestant but Presbyterian, in which I find all I intended to have said, in answer to objections, written more learnedly, accurately, and in a better method and style of Language than I pretend to: To it therefore I refer the Reader for full satisfaction, as to the silly Objections which are made against the Duty for which I plead.

N. B. The little Treatise to which the Author refers, is that of *Mons. D' Espgane*, one of the protestant Ministers of *France*, Translated into English, and Lately Reprinted in *Scotland*; which may be had from the printer hereof: Separatly or annexed to this little book.

## The Lords Prayer In Meeter Thus,

OUR Father which in Heav'n art,  
Hallowed be thy name.



*Thy Kingdom come. As in the Heavens,*

*Thy will is done; the same*

*Be done on Earth. Our daily Bread,*

*Give thou us day by day.*

*Forgive our Debts as we forgive*

*Our Debtors, Lord, we pray.*

*Into Temptation lead us not,*

*From evil us Deliver,*

*For Thine's the Kingdom, glory, pow'r,*

*For ever and for ever.*

**APPENDIX**

# APPENDIX.

To the several Moderators of the Respective Ecclesiastical Judicatures, but more especially to the very Reverend the Moderator of the first General Assembly which shall meet.

**I**T is not my purpose in this place, to make an Apology for any thing I have said in the *Essay* on our blessed Lord's Excellent, and most, if not all comprehensive Form of Prayer: since it goes from a friendly hand, I perswade my self, ye will not mistake me, nor misconstrue any thing that I've said, nor draw from my words consequences, which never entered into my thoughts; yet because some of you may, let me tell you, that I've said nothing with design to reflect on the Government: God forbid; I think that a greater crime than *Scandalum Magnatum*. I am the same with respect to the Government, that I was in the times of your greatest trouble: And

( 44 )  
hope ) I have some witnesses among you, yet  
alive, and a great many I had, in those days,  
whom God hath called from this to the Gene-  
ral Assembly of the first-born.

If ye consider aright your duty to our Sa-  
viour, the head and King of his Church, and  
what ye ow to the credit of the Government,  
and the Souls of God's people, and in this  
view, examine what I've said, you cannot but  
see that my design is to give you occasion to  
wash out the greatest blemish, that ( I hope )  
can be charged on the Presbyterian Eschotche-  
on. God be thanked, there's none says nor  
can say, that your Doctrine is unsound in any  
point, that's necessary to be believed or prac-  
tis'd in order to Salvation; nor do any, that I  
know, blame your life and conversation as un-  
becoming the Ministers of the Gospel.

If I've said, that the warrant for Presby-  
terian Government is not so positive and clear,  
as the command for the publick use of the  
Lord's Prayer: I have said the same of that  
for infant-Baptism, and the change of the Lords  
day, which yet are received as lawfull and ex-  
pedient, by all the Christian Churches in the  
World. If I've said that some young men,  
stand more than others in need of a Form, e-  
specially that of our blessed Lords, and have  
given my reasons for it, this cannot reflect on  
the Government, or any other but themselves:

Yet

et I've been so tender of their reputation ; whose fault proceeded not from wickedness, but weakness, that I neither name the Persons, or expressions which gave offence. And this, it may convince you of the Innocence of my intentions, so should it be a warning to you, that whatever hitherto ye have done, or in some measure have been forc'd to do, by the many Vacancies ; ye may henceforth take care that young men be not suffered to enter upon the Ministrie, till ye be well satisfy'd that the Lord of the Harvest, and master of the Vineyard calls them to labour in it.

If I've told you what the Queen's Majesty may do of her self, seeing she is fully perswaded of the duty I plead for ; 'Tis with a design that ye may prevent it, or any thing else, which may be more uneasy than what I have mentioned : and I wish from my heart, ye may do so. Ye see she has been Graciously pleas'd to be favourable to you ; and has countenanced your meetings by sending her Commissioners to represent her Royal Person in them. And tho' she is certainly of opinion, that Episcopal Government, is not the worst, and both her Majesty and Ministers of State have been apply'd to, and I believe importun'd, to the prejudice of the present Church Government in *Scotland* : yet she has not been prevail'd with to disturb you, but on the contrary

trary has recommended you not only to Parliament, but Council, whom she has commanded to countenance and protect you.

Her Majesty has an Argument against *ex concessis*, from your own Concessions, that publicly by your General Assen-  
 which ( in my own opinion ) may  
 fram'd into an unanswerable Syllogism;  
 Ergo.

All the lawful commands of  
 Queen your Supream Magistrat,  
 to be obeyed.

But this Command, viz. That  
 should make use of the Lords Prayer  
 as a Prayer, in the public worship  
 a Lawful Command.

Ergo, This Command is to be  
 obeyed.

The Major and Minor your selves acknow-  
 ledge. The Major, in the Confession of Faith  
 Ratify'd in the Scots Assembly Chap. 22. §  
 4. And in the Larger Catechism with Se-  
 veral Proofs Page 264, in answer to the Ques-  
 tion, How is the Lord's Prayer to be us'd.  
 The Minor is acknowledged. For it be-  
 fore expressly said, that the Lord's Prayer  
 is not only to be us'd for a Directory, but also  
 according to which our hearts are to be

**Prayers :** But also as a Prayer, so that it be done with understanding, faith and Reverence, and other Graces necessary to the performance of that duty. And ye know that without these, all Prayers are in the sight of God, of no value.

My very Reverend and Deat friends, our lesseed Saviour bids you be wise as Serpents and innocent as Doves. I cannot see how ye can be innocent, as long as ye continue to omit so pleasant, so profitable and so plainly commanded a duty. Had our Blessed Saviour only recommended it, that, I think, should be enough and more binding, than if an Oecumenical Council of Protestant Orthodox Ministers had commanded it under the Pain of an *Anathema*. And Christian Prudence, meant by the Wisdom of the Serpent, should (I think) direct you to study by what means ye may best improve your selves to the Queens Majesty, and to do every thing Lawful, ye can think, will please and be acceptable to her; since by so doing ye cannot displease your Lord and Master. And to do in like manner, to all inferior Magistrats, and even to all your flocks whereof ye have the oversight; and to become an example to all men, as the Apostle Paul did, that ye may gain some.

I should here Summ up all I have said upon this subject; and offer it to you at one view.

but 'tis needless, since ye know all I have said better than my self does. I shall only now touch at a few things not spoken to in the *Essay*.

I was told by a young man, that one reason for not using the Lord's Prayer, is, that 'tis made a badge of Episcopacie. As long as the Presbyterian Church look'd on Bishops as part of the Anti-christian Hierarchy; this was too great a Complement for them, but a very bad one for those of the Presbyterian Communion. But I hope, by this time ye have better thoughts of the Church of *England*. Unless ye shut your eyes and wink too hard, cannot but see that God hath made that Church an Instrument to preserve our Holy and true (i. e. the Protestant) Religion: And I cannot tell how ye can be thankful enough to Almighty God, for so great a blessing, grateful enough to the Holy Church of *England*, if ye do not at the least Symbolize with her, in that point of making use of our Lord's Prayer in publick, since, I've often told ye 'tis what your selves think Lawful.

There's another great Objection, I'm told I may meet with, of more weight with some than all the rest. viz. that the re-introducing the Lord's Prayer into the publick worship, now after it had been so long disused and laid aside by all Presbyterian Ministers, and that by the advice of the Reverend Gen-  
*and* At

Assembly 1649. were to acknowledge that that Reverend Assembly had been in the wrong, and in an Error ; which if admitted, would lessen the Credit of the Government, which must by no means be done. To this I answer, First, I wish that Assembly had not mistaken their way in any other case, and that their Canons and Acts, and those of the other Assemblies from the year 1640. to the year 1649. had been all such as could not be controverted. But for the Acts that were written and recorded in the Books of the Assembly and lately Printed, I meddle not with them. The method the Assembly 1649 took for laying aside the Lord's Prayer in publick worship, is the only subject of my present inquiry. And in this, it is reasonable enough to suppose, they were not well advised nor clear enough upon the point ; otherwise they would have made an Act against it, as they did in many cases of no such importance or universal concern. And I've already told you, why they made no Act against it. But *2dly.* tho' they had made an Act against it, it were far better to rescind and obliterate that Act, than to continue in the disuse of so excellent and profitable a commanded form of Prayer, of our Saviours own composition : and the long disuse of it, should oblige the Reverend Assembly, to make the greater haste to return to their du-



ty. 'Tis the worst of Arguments; Because one hath done amiss, that he should continue to do so still; or because he had omitted his duty, he will therefore never fall about it: at that rate of reasoning, a Sinner should never be converted, nor turn from the evil of his ways. But the Question is still, whether or not the Assembly did well in this matter, and I think I've already prov'd it did not: The disuse of our Lord's Prayer being contrary to our Saviours express command, the good of the Church and the practice of all Christian Churches in the world ( the Presbyterian Church of *Scotland*, till that time, not excepted ) and contrary to the desire and earnest wishes of very many Presbyterians then and ever since. One thing I can tell you of certain knowledge that there is not one single man of my acquaintance, of what quality soever, but would be very glad to have our Saviour's Prayer restored to it's due use. And were it put to the Vote, and the whole taken by the Poll over all *Scotland*; whether or not the use of the Lord's Prayer should be restor'd to the Church, it would carry in the *Affirmative* by a thousand to one, and perhaps without a contradictory Vote. Nor do I doubt but it will carry in all the Judicatures in *Scotland*, even in the General Assembly by a very great Majority: And how can it be otherwise, when our blessed Sa-  
viour

viour says, *When ye pray, say, &c.* Who will or dare say, when ye pray, say not; &c?

Ye will pardon me to ask you yet a few more questions, since, I hope, they may give a greater light (if need be) to what I think (and so do many more) already sufficiently cleared.

Are ye infallibly certain that your not using our Saviour's form, as a Prayer, is not a Sin of Omission? But the literal meaning of our Saviour's command, which ye will not say is contrary to the Analogue of Faith, gives you infallible assurance that your making use of it, is no Sin. Why then does not your Practice run to that side of the Question, where the infallibility lies? Is it because 'tis call'd a form, and ye have an aversion to all forms? I doubt not but it is. Yet I think, tho ye were infallibly certain that all other were unlawful or inexpedient, ye should make no exception of this, for it's Author's sake, of whose Preaching and debating concerning things pertaining to the Kingdom of God, it was said, that never man spoke like to him, for he spoke as one having Authority: and may it not be said of the Prayer which he made, never man made such? Nor was it in the power, no not of all the Angels and men in Heaven and Earth to make such a Prayer.

Do ye forbear to make use of it, because the Episcopal Ministers do use it as a Prayer?

Besides what I've said already, on that I pray you consider that it was composed and commanded by the Bishop of our Souls for the names sake not to make the one he appoints? God forbid; I desire not ye submit to Episcopal Government, as I ye think that ye cannot in conscience. And I hope her Majesty will not impose on you, if ye do what ye acknowledge to be lawful in the case in hand. But what is the Ministers who received Ordination from them, and Preach under the Protection of Government by virtue of the Act of Uniformity, whom ye cannot charge with unbelief in Faith, insufficiency, negligence, immorality: Nay, such as ye see have the conversation suitable to the Gospel of Christ do ye keep at such distance with them that they pretend no superiority of power? Will ye not walk by the same rule, ye both already obtained and acknowledged to be lawful? Why do ye treat them as if they were not Ministers of the Gospel, and teach the people that they ought not so much as to hear them Preach or Pray even in a private assembly? As to matter of Government, if they be otherwise minded, cannot ye walk in conformity with them, and wait and endeavour your conversing with and praying for that even that wherein they differ from

may be reveal'd to them? wer't not your Interest and advantage to gain them to your own opinion? and this ye can never do, till ye converse with, and take pains to convince them that e are in the right: 'tis certain there's not a few of them to whom ye cannot deny your Charitable opinion, whom ye cannot but look on as Ministers of the Gospel: And if ye do not, why do ye not cry out against their being suffer'd to Preach? Which ye ought to do if they be not truly Ministers and their Ordination not valid. Can an Act of Parliament supply that defect? Ye will not grant it can: and yet 'tis certain, it was valid enough to turn them out of the Government of the Church and place it in your hands, when your number was but very small.

My design in this digression is, that I would gladly have you to make it your business yet, tho' perhaps 'tis too late, to gain as many of the pious and qualified amongst them as ye can. Had ye done it in the beginning of your settlement, many of them had joyn'd you, if ye had not press'd them with professing repentance for preaching under the Bishops, and with subscriptions and Oaths, which they did well (I think) to decline. A Minister that cannot be bound without an Oath, can be no good Minister. And what benefit or advantage have all the publick Oaths impos'd by Church or State  
brow

24

brought to the Church of God, these fifty years by past? Did not the far greater of such as took them, break them, as their Interest call'd them another way? do not read of an Oath exacted by our Lord from his Apostles and Disciples; nor exacted by the Apostles from such as they admitted unto the Holy function of the Ministry. The surest way to establish you, is to be scrupulous in yielding obedience to what prescribes and commands; to follow the example that the Apostles have set you, joining with Ministers of the Gospel: Not fine your Charity to this or the other Government: For we have *Hinc inde* Orders, And it hath been so since the blessing of the Holy Spirit: To preserve unity wherein ye agree, and Charity wherein ye differ: The *Paul* when he gives an account of what God hath placed in his Church, of Prophets, Teachers, and the gifts he bestows on them for the good of the Church; he tells us we shall have not every gift, bids earnestly to desire the best gifts. And in the next Chap. tells us what these gifts are viz. *Faith, Hope, Charity*: But gives *Charity* the preference, and spends the whole Chap. on that head, which we know 'tis 1. Cor. 13. A Chapter which young Ministers would often read, if they read it and pray over it, might perhaps be

reat use, if not greater, to qualify them for the  
 ministrie, than *Acts. 15.* or *Rom. 9.* For un-  
 les they be rooted and grown up in the duty  
 of *Love* towards God and towards man, and  
 even towards Ministers of a different perswas-  
 ion as to Government, they can make but sorry  
 reachers. 'Tis the *Love* of God must con-  
 strain them to perswade men, and they can best  
 perswade others by inviting them to come  
 and see what God had done for their own Souls.

But to return, after this long tho' I hope  
 not impertinent digression, I intreat you satis-  
 fy the Christian world, what ye will make  
 the meaning of our Saviour's words *when ye*  
*say* Say, if it be not what I said, Will ye  
 have us read the text backward, and believe  
 our Saviours meaning was, ye should not  
 say his Prayer? Or would ye have us turn to  
 the right or left hand (I know not which of them  
 to call it) and believe that he intended, ye should  
 say it only, if ye pleased, but was indifferent  
 whether or not? We must certainly pluck out  
 our eyes, ere we receive such a Commentarie on  
 so plain a Text, which would neither be better  
 nor worse, than that which we call the *Gloss*  
*of Orleans.* And when we cannot agree on  
 the meaning of that plain Text, how shall we  
 understand your Commentaries and Sermons on  
*Rom. 9.* But that's a point I meddle not with.  
 I have said this only to show you how ill done

It is to make difficulties, where the matter is plain, when your time might be better improved in clearing these dark places of Scripture which (the Apostle says) many will perish at their own damnation.

If I've said more than perhaps may be necessary to you, whose work is to instruct, let it be imputed to my Zeal for so necessary a part of the publick worship of God: I am indeed so desirous to see our Lords Prayer introduced to the publick worship, as that tends to the honour and advantage of the Church and credit of the Government; If I had health and strength to travell, I would endeavour to wait on the very Reverend Synodical Assembly, and to make one of the Number (For tho' I find not that Ruling Elders are expressly commanded in Scripture, yet they may be lawful, and expedient especially in Synods where the Generality of the people are ignorant in matters of Faith, and so far from the strict practice of moral dutys which the laws of humane Society require) And were I a member, I would certainly move that the publick use of our Lord's Prayer should be re-established by the Authority of the Synod, and tell that there is a parity and more a parity of reason for it, that ye should make use of Christs Form of Prayer as well as, or rather than, a Form of blessing of the Apostle

prom

nouncing : For, tho' he was inspir'd, his  
 is not to be preferr'd to that of our blef-  
 Saviour, who is God, by whose authority,  
 I inspiration of whose spirit, that great A-  
 tle acted. I say, I would with all earnest-  
 s, urge to have the Vote of the General  
 embly upon my proposal, which could not  
 well refused ; But if it were, I would  
 test and Appeal to the head of the Church,  
 Angel that stands before the Altar in Heaven  
 the Golden Censer &c. and let it ly  
 re ; he would certainly discuss it some time  
 other, and ( if he should see it fit ) even  
 his world. Tho' I be dis-abled from go-  
 to the Assembly, yet ( I think ) I may  
 fully make the Overture, as being a Mem-  
 of the Church of Scotland, professing the  
 Faith. I intreat you therefore, not in  
 own behalf only ( for there are many  
 usands of my opinion ) that ye would be  
 as'd, if ye be Christ's Supream Court in  
 Kingdom ( as I hope ye are, and with  
 may be present among you, and direct your  
 consultations ) Let Him have a Vote in your  
 embly, Whether or not the Prayer of his  
 king and commanding shall be re-introdu-  
 into the publick worship of his Church in  
 land, as it was in the primitive and Pu-  
 times, and continued in all the Christian  
 ities, in the World, until the year 1649.



and is yet every where, the (First Church in Scotland only excepted,) an  
 Vote be fairly stated; I introduce—  
 I dare not beg too great a favour, I  
 should be mov'd, whether my Overture  
 half of our blessed Saviour; and the  
 Prayer which he has taught us, shall be  
 for not?—That were too great an  
 But I will beg it of the very Reverend  
 Assembly that the Lords Prayer  
 again re-introduc'd into the publick  
 by their Act: I hope no man will be  
 the Overtures: But if any should, I, a  
 Reverend Assembly's Vote upon the  
 Include or Exclude: and I crave so  
 to the Acts of the Assembly, that the  
 vote may be marked, which I'm sure, will  
 be for their honour: And then I am  
 doubt, but shall obtain to what  
 I wish by writing this short Essay, and  
 that our blessed Saviour should be hono-  
 red in all the Churches in the Christian  
 made to rejoice, when therefore the Presby-  
 Church in Scotland return to their duty  
 an Act of their General Assembly, restore  
 Lord's Prayer to it's wonted and primary  
 in the publick worship of God.

—I've said much more than at first I int-  
 or would have thought necessary, had the  
 Lord's Prayer been discuss'd so long.

and by so great an Authority ( tho' not avowedly 'tis as is that of a General Assembly, 'Tis for this reason I've said so much, to persuade the introducing it again to our Publick worship. And M. *D'Espagne* has with no less pains, but with more accurateness and a far better method, given full satisfaction in answering the Objections, to all whom plain Texts of Scripture, and strength of Reason and argument, proposed with the spirit of Meekness, can satisfy. But because the Authority of great and good men oft times has and ought to have, no small influence, on the minds of well inclin'd men, I shall put you in mind, that our Country-man *Dr. Forbes*, who was a man of great Learning and piety, expresseth himself upon the subject, thus, *Quid admittit in nos Dominus Jesus, ut Orationem ab ipso compositam, & nunc ad docendum traditam, dicere refugiamus.* And *Abram Scultetus*, who was one of the most Learned and pious men in the Synod of *Dort*, before the beginning of his Sermon, to that Learned and Reverend Synod ( for which certainly ye have a great deference ) told them, and undoubtedly what he spoke was agreeable to the sentiments of his Brethren, that he was resolv'd to stir them up to the earnest prosecution of the affairs they had before them, with the words, which the Holy *Jesus*, the only begotten and well be-

loved Son of God, had taught them. And that I may stir up the Reverend Assembly to a complacency with my Overture in behalf of our blessed Saviour and his form of Prayer, as that great Divine did, so I shall conclude with praying in the words of it. *Our Father who art in Heaven, hallowed be thy Name : Thy Kingdom come : Thy will be done in Earth as it is in Heaven : Give us day by day our daily bread : And forgive us our debts as we forgive our debtors : and lead us not into Temptation ; But deliver us from evil : For thine is the Kingdom and the power and the glory for ever.*

**To the truly Reverend, Learn'd  
and pious Minister of the  
Gospel; and my Dear Friend  
Mr. George Meldrum Profes-  
sor of Divinity, in the Col-  
ledge of Edinburgh.**

**I**T is now more than forty years, since I had the good fortune of your acquaintance, and thought my self possess'd of your favour ;  
and

and I hope you doubt not, but I did and still  
 to entertain such thoughts of and esteem for  
 you as is due to the Character you carry, by  
 which you are distinguished from the men of  
 this world, and even from many of your bre-  
 thren, not only for your Profound Learning &  
 Prudence, but for Devoting your self with so  
 entire a resignation, to the service of the Altar,  
 as made you deny'd to the lawful satisfaction,  
 which others have, in a Wife and Children  
 &c. Which has placed you above, and  
 ( through Grace ) without the reach of temp-  
 tations from without, or which can arise from  
 the tinsel Glories of this world : Your seri-  
 ous and Laborious bestowing your whole self,  
 the strength of your body and the faculties of  
 your Soul upon the great work of the Mini-  
 stry, will embalm your Name, and better  
 Preserve your memory, for many Generations  
 among them that truly fear God; than House,  
 Lands, and a great many Children could.

Altho a good Name be like a Precious Oyn-  
 tment, and very desirable, yet I'm perswaded  
 that so you can be an Instrument for advancing  
 the Glory of God, and the Honour of our Sa-  
 viour : You will ( in the remembrance of his  
 Praises ) be content to be forgot, that all the  
 Praise and the Glory may be to him and him  
 alone.

Strongest Obligation and resolutions to  
brace every opportunity of Serving him  
your utmost endeavours. The design of  
I've written, as you will see, is to get our  
our honoured, and his Command obey'd  
introducing the incomparable form of Pra  
which he hath Sett us, into the publick  
ship of God in this Church. It was your  
practice, I Suppose, for many years, and  
confident, your conscience never check'd  
accus'd you for making use of it; and I  
altho' you comply'd with your Brethren  
do not approve the omission of it.

I shall not repeat any thing I've said in  
*Essay*; But there's one thing hath been  
said to me by Ministers and others to

obey his Command; but make a fair bargain  
 and give what's equivalent, and more expedient:  
 But I do not find in Scripture any warrant  
 for such a bargain, or exchange: altho' it  
 is possible for Ministers, to give an equivalent;  
 it would have been certainly a very in-  
 pertinent answer, for his Disciples ( and much  
 more so for their successors ) had they upon  
 Christs commanding them, when ye pray *Say  
 our Father &c.* reply'd and said; Master, this  
 is a very good Form; but we will not be ob-  
 liged to say it every word; but must be at Li-  
 berty, to use the gifts and graces, which thou  
 hast given us in our own Form of words;  
 which shall be as near the Form, thou hast Set  
 as, we can; which we judge will be more  
 expedient; and think the making use of a set  
 Form no ways so convenient, altho' it be of  
 great making. Would not such an answer have  
 been intolerable arrogance? And what would  
 have been short of Blasphemy? It is not what  
 Ministers think expedient; but what God com-  
 mands, that's to be done: Otherwise *Abram*  
 had a much better Plea, for saying it was not  
 expedient to Sacrifice the Son of the Promise;  
 whom all the Nations of the Earth were to  
 be blest: But if God had not sent an Angel  
 to stop his proceeding, he certainly would have  
 say'd. Besides, altho' God had been willing  
 to accept of an equivalent in place of that Form,  
 which

which the only begotten and beloved Son  
 brought them. Who is able to make ship  
 want? is every young Minister, or other  
 Ministers of the Universal Church, that  
 together, able to make an equivalent  
*supplyment*: Surely no man in his sight  
 will say So; and I am sure you do more  
 they could. And so I will leave it to you.

The larger Catechism taught by the  
 Assembly, says; and that daily, that it is  
 the will of Every man high a Rule, and  
 the work is done, he applies the Rule and  
 may know if it be well done, and if not  
 the defect of the work, is all the use of it.  
 But it cannot take off the over-wood, and  
 supply the want-wood: No, they must make  
 of other Tools for that end: But this  
 being made use of with the necessary In-  
 struments off the over-wood and supplies that  
 want (so to speak) for acknowledging  
 the Apostles Faith, that we cannot pray as  
 ought, neither as to the words nor as to the  
 notions and Graces necessary; We then  
 conclude with the Lords Prayer, and then  
 pass from what through infirmity, was said and  
 did supply what through weakness, was  
 said in our own Form of words.

Another thing I'm sorry to see. That if  
 Queens Majesty should interpose and come  
 at their their petition, and should be  
 as follows.

cluded with our Lords Form of Prayer; That the Assembly, at least some of them, would be more averse from doing so; as judging that Ministers are not to be imposed upon by the civil Magistrat in matters of worship, altho' whats commanded be lawfull, if they think it not expedient. And here the answer shall be from a famous *English* Presbyterian Minister's pen. 'Tell me ( says he ) if ye can, where God forbids you to use good and Lawfull words in Prayer; because the Magistrat bids you use them?' What's the meaning of all the precepts for honouring and obeying our Superiours? Is it to do nothing, which they bid, tho' otherwise Lawfull to be done in the worship of God? O strange exposition of the fifth Commandment! *Honour thy Father &c.* Thus the famous Presbyterian Minister Mr. Baxter in *Church div.* Page 176.

'Tis needless to say more upon the matter, however I intreat you to be pleas'd to try if you can find the National Covenant, as it was subscribed *Anno* 1638, with an Oath interpos'd, and hands uplifted to the Almighty Gods; and if you find there, that such as took the Covenant swore to maintain the Doctrine, Worship and Government as it was then established profess'd and practis'd within this Kingdom at that time. Then consider that 'tis certain the



the Lord's Prayer was a part of the publick worship at that time ; and continu'd to be so, till the year 1649, and if the words of the Covenant were, as is supposed, what a dreadful consequence, would such as are not pleased with the present Government of the Church draw from it, against such as omitted the Lord's Prayer.

*Reverend Sir,* I've insisted more than I intended upon some things, which should have been in the *Essay* ; but escaped my memory till it was put *in mundo*. I shall now return and prosecute my Address to your self, and tell you that I've given you occasion to honour your Saviour, by endeavouring to procure Obedience to his Command, and to repair the Credit of the Government; which suffers very much over all Christendom, upon the account of their omission : There are so many arguments from Religion it self, that I need not make use of any to pick from the politicks, to perswade them to return to their duty ; altho' it be certain, that it would beget love and esteem for the Ministry from a great many Parishoners in every Parish of *Scotland*; who are at present but lukewarm, if they be not cold at the heart : There want not some Episcopal Ministers, who have stumbled at nothing more in the Government, than their omitting the use of the Lord's Prayer, which

which is look'd upon, as a bold, if not a Sacrilegious adventure, at once to deprive our Saviour of the Honour of obedience, and his Church of so sweet a portion of the Children's bread, and food of their Souls. and hinder them from so sure a Messenger, who cannot fail, if rightly qualified and directed, to bring what ever they can wish for agreeably to the will of God.

I hope, *Sir*, you will improve the opportunity I've given you, by doing in your own practice, what our Saviour commands, and teaching and perswading others so to do: Himself tells you (as you know) *Math. 5. 19.* what you may expect to follow thereupon; you have his promise for it, who cannot fail: What I desire and expect from you, may seem difficult, but you will not find it so; for the greatest impediment you have to meet with, is, that the Assembly may perhaps think it hard, to condemn the advice of the Assembly 1649. and all the practice of Presbyterian Ministers since that time: an Objection which I've answered in the Appendix to the Essay: But go on, and fear not to plead so just a Cause: And to encourage your self, call to mind, that he whose cause you plead, dyed for you, is gone to prepare a mansion place, and sits at the Father's right hand, and makes intercession for you.

And then I'm sure, you will not decli

to plead his cause, who is your eldest brother, who became a sacrifice to atone for you, and who is your Advocat and will be your judge, and who is the Head, the Lord and Master of the Assembly; before whom you are to plead his cause.

And now I shall say little more, but entreat you, and that most earnestly, and if you'll pardon, I'll adjure you, as you tender the Honour of your Saviour, the good of his Church, and the Credit of the Government: That you may propose the question which I've stated in my little book, and plead for it, as you would do for the Government, if there were a design to overturn it, and that you were call'd to speak before the Parliament, and propose what you could for preserving and establishing of it; and if you do so, there is no fear of your success. Tho' I desire you to plead earnestly; Yet I know, you will do it with that spirit of meekness, which becomes the servants of the meek and holy Jesus, and yet with that courage and confidence, that becomes an Ambassador of the Almighty God, to whom the word of Reconciliation is committed. But you may say, what am I, or what warrant have I, that I should bid the *Seers see*, or direct Ministers of the Gospel whose work is to pray to God for and in his Name to bless his People, how to conclude  
their

their Prayers ? I answer first ; I'm far from doing so , 'tis Christ that bids you ; I only put you in mind of what he commands. *adly.* 'Tis true I'm but a weak man, and ignorant among the Learn'd, yet 'tis your business and the Reverend Assembly's, without considering what I am, to consider what I plead for : Can you blame me to entreat you to make use of that mean, which our Saviour hath appointed, for procuring all the good things that we can stand in need of ? And if this were written by a Foot-man, or the poorest man in your Parish ; you cannot be answerable but to take notice of it ; and it will certainly be requir'd at your handsome day, if you do it not : But I persuade my self, you will, and make it your business to reconcile your brethren to their Duty.

And now I shall conclude with praying for you, as the Apostle *Paul* desires his *Ephesians* to pray for him ; and for the Assembly, as he prays for the brethren.

I pray Almighty God, for Christ's sake, that utterance may be given you, that you may open your mouth and speak boldly ; as you ought to speak : for you are an Ambassadour, and God be thanked, are not in bonds, as the Apostle *Paul* was : and I pray God that he may direct the Reverend Assembly so, as they may know their Duty and do it : And so comfort the hearts of God's People : And that peace of, and love with  
Faith

Faith, from God the Father, and the Lord Jesus Christ may be with you. And Grace be with all them that love the Lord Jesus Christ in sincerity; Amen. I am,

Reverend Sir

Your truly Affectionate  
Friend and Servant,

H. C. of Calder:

# FINIS

**T**He Author living at a very great distance from the Press, had not the opportunity of revising the sheets till they were all wrought off; so that the Typographical Errata are not to be imputed to him. As for such of them as are only literal, together with any mistakes in the punctuation, the intelligent Reader will easily understand and rectify them, and the Candid Reader will as easily excuse. But there are two or three more material Errata in some of the Copies which are to be mended thus.

~~In the Collection, Page 60 last line, for with read without P. 143. l. 29 dele whey~~

~~In the Essay, Page 11. line 5. for Alms read Aims P. 18 L. 2. for he while read while he P. 25. l. 1 read had in particular P. 32. last line, for the direction with read with him to every Presbyterie. Let the Ministers~~

Mr. Cavenghesley  
ham near

ford

Mr. Henneford

The General Assembly being  
at the outbreak of the  
Prayer in 1649







